THE PEACE OF ROME:

PROCLAIMED TO All the world, by her famous *Cardinall* BELLARMINE, and the nō leſſe famous Caſuiſt *NAVARRE*.

Whereof the one acknowledgeth, and numbers vp aboue three hundred differences of Opinion, maintained in the Popiſh Church. The other confeſſes neere threeſcore differences amongſt their owne Doctors in one onely point of their *RELIGION*.

Gathered faithfully out of their writings *in their own words, and diuided into foure Bookes, and thoſe into ſeuerall DECADS.*

WHEREVNTO IS PREFIXED A *Serious Diſſwaſiue from Poperie.*

By *J. H.*

LONDON

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TO THE HIGH AND *MIGHTIE PRINCE,* *HENRY* PRINCE OF GREAT BRITAINE.

THE SECOND IOY, AND Hope of our Times, all *happinesse.*

Most Gracious Prince.



GOD calleth your Highnes by iust inheritance to defend his faith. This diuine royaltie accompanies your Princedome in a blessed

ſociety: wherein your challenge is not more true, then your patterne admirable. He that giues you right to the ſucceſſion of this claime, giues you ſuch an example, as what Father euer gaue a Son? His ſcepter hath not more defended it, then his Pen: We bleſſe God and wonder: In this right then, all propugnations of truth are yours; How much more from him, whoſe glory it is to haue ſworne your ſeruice? Yet here, I offer to your Highneſſe not ſo much any fight of ours againſt them of Rome, as theirs againſt themſelues, and therein for vs: what can be more aduantage to vs, or ſhame to them? One blow of an enemy dealt to his brother, is more worth then many from an aduerſe

uerſe hand : All our Apologies cannot hurt them ſo much, as their own diuiſions. Behold, here your Highneſſe ſhall ſit ſtill, and ſee all the Romiſh Doctors (after all their brags of peace) ſcuffling and grapling together before you : and (which is moſt worth) in BELLARMINES owne Theater; No aduerſary can giue them more deep wounds, then their own ſwords: And if ciuill diſcord can giue vs hope of their ruine, ROME cannot ſtand : Lo theſe are the men that gloried in their vnity, and vpbraided vs (not once) with our diſſenſions, and haue warned the world (becauſe we differ in one point) not to truſt vs in any. The confidence of their ſecrecy made them perem-

Hor. ſuis & ipſa Roma viribus ruit.

tory, not either their innocence, or our guilt: If God haue not now opened their own mouthes to conuince them of bold falſhood, let them haue no accuſers. I know the view of this Popiſh fray could not in their conceits fall more vnhappily into any eies, then your Highneſſes, whom they grieue to ſee in this early ſpring of your age ſo firmely rooted in the truth, and before *Hannibals* yeares threatning hoſtility to error. So let your Highneſſe ſtill moue their enuy and our ioy. So much ſhall God more loue you, as you hate their abominations: Neither ſhall it I hope euer bee forgotten, that in their bloody proiect, your lims alſo ſhould haue flowen vp to heauen with your

ſoule

ſoule. That God which hath reſerued you for the ſecond hope and ſtay of his Chriſtian world, go on to proſper your gratious proceedings, but according to the promiſe of their entrances: that we may bee ſtill happy in your Highneſſe, and you in him for euer. So be it: Yea ſo it will be: how can it be that ſo many and faithfull prayers of all Gods faithfull ones through the world ſhould haue other ſucceſſe? Amongſt the reſt are vowed and duly payd to this purpoſe, the dayly poore deuotions of your

Highneſſes

Vnworthy, yet loyall ſeruant

IOS. HALL.

A SERIOVS DISSVASIVE FROM POPERIE.

To *W. D.* Reuolted, &c.

YOV challeng'd mee for my bold aßertion of your manifolde diuiſions, I doe here make it good with vſury. Thoſe mouthes that ſay they teach you the truth, ſay alſo (and you haue beleeued them) that they all teach the ſame. As you finde them true

in this ſo truſt them in the other: For me, I cannot without indignation ſee, that in this light of the Goſpell, God and his truth ſhould thus bee looſers by you: and that a miſerable ſoule ſhould ſuffer it ſelfe thus groſſly couzened of it ſelfe, and glory: Many can write to you with more profoundnes, none with more ſincere feruency, and deſire to ſaue you.

I call heauen and earth to record againſt you this day, that if you relent, or anſwere not, your periſhing is wilfull. We may pitty your weakenes, but God ſhall plague your Apoſtacy; if you had beene bred in blindnes, your ignorance had beene but lamentable, now your choice and loue of darkenes is feareful and deſperate. Alas you cannot be condemned without our ſorrow & ſhame: What ſhould we do? We can but intreat, perſwade, proteſt, mourn, & gage our ſouls for yours; if theſe auaile not, who can remedy that which will periſh? Heare this yet (you weake Reuolter) if there be any care left in you of that ſoule which you haue thus proſtituted to errour; if you haue any regard to that God whoſe ſimple truth you haue contemned and forſaken; what is this that hath driuen you from vs, allured you to them? For Gods ſake, let me but expoſtulate a litle ere my ſilence:

ſilence: Either be conuicted or inexcuſable: Our badde liues haue ſet you off; Woe is me that they are no holier; I bewaile our wickednes, I defend it not; Onely aske how they liue in Italie; if they be not (for the more part) filthes to the worſt of ours, goe with them and proſper. Let all indifferent tongues ſay, whether that very See whereon your faith depends, euen within the ſmoake of his Holines, be not (for vitiouſnes) the ſinke of the world; we may condemne our ſelues, their liues ſhall iuſtifie vs: But you liſt not to looke ſo farre; you ſee their liues at home, you ſee ours: The Compariſon is not equall; they take this for the time of their perſecution; we of our proſperitie. The ſtubborneſt Iſraelite, and the moſt godleſſe Marriner could call vpon God in his trouble: we are all worſe with libertie: Looke backe and ſee how they liued in former times while they proſpered, No Turks (ſaith Eraſmus) *more abhominably: thogh now at the worſt, how many holy Profeſſors might you finde, which would ſcorn that the moſt ſtrict Hermite, or auſtere Cappucine, ſhould go before them in a gratious life, and in true mortification? euen amongſt twelue, there will be one diuell: I wiſh they were ſo good that we might emulate them: but for my part, I neuer*

yet could know that Papiſt, which made conſcience of all Gods ten morall lawes: Shortly, whatſoeuer is vpbraided to vs; the truth is pure, though men be vnholy; and God is where he was, whatſoeuer becomes of men: For you, if you had not fallen to coole affections, and a looſe life, you had beene ſtill ours: It is iuſt with God to puniſh your ſecure negligence with errour and deluſion; and to ſuffer you thus to looſe the truth, who had loſt your care of obedience and firſt loue. And now you doe well to ſhift off this blame to others ſins, which haue moſt cauſe to accuſe your owne.

From manners to looke towards our Doctrine: the noueltie of our Religion (you ſay) hath diſcouraged you: theirs hath drawne you with the reuerence of her age. It is a free challenge betwixt vs, let the elder haue vs both: if there be any point of our Religion yonger then the Patriarkes and Prophets, Chriſt and his Apoſtles, the Fathers and Doctors of the Primitiue Church, let it be accurſed, and condemned for an vpſtart: ſhew vs euidence of more credite and age, and carrie it. The Church of Rome hath beene auncient, not the errors; neither doe we in ought differ from it, wherein it is not departed from it ſelfe. If I did not more feare your wearines then

my

my owne, forgetting the meaſure of a Præface, I would paſſe through euerie point of difference betwixt vs, and let you ſee in all particulars, which is the old way; and make you know, that your Popiſh Religion doth but put on a borrowed viſor of grauitie vpon this Stage, to out-face true antiquitie. Yet leaſt you ſhould complaine of words, let me without your tediouſnes haue leaue but to inſtance in the firſt of all Controuerſies betwixt vs; offering the ſame proofe in al, which you ſhall ſee performed in one. I compare the iudgement of the ancient Church with yours, ſee therefore and be aſhamed of your noueltie.

Firſt our queſtion is, Whether all thoſe bookes which in our Bibles are ſtiled Apocryphall, *and are put after the reſt by themſelues, are to be receiued as the true Scriptures of God? Heare firſt the voice of the old Church: To let paſſe that cleare and pregnant teſtimonie of* Melito Sardenſis *in his Epiſtle to* Onesimus *cited by* Euſebius. *Let* Cyprian *or* Ruffinus *rather ſpeake in the name of all: Of the olde Teſtament (ſaith he) firſt were written the fiue bookes of* Moſes, Geneſis, Exodus, Leuiticus, Numbers, Deuteronomie; *after theſe the booke of* Ioſhua *the ſon of* Nun, *and that of the* Iudges,

Especially, To by Iudith, wisd. of Salomon, Ecclesiasticus, Maccabees.

Euseb. l. 4. c. 25. Expoſit. Symboli veteris instrumenti primo omnium Moſis quinq; libri. &c

together with Ruth; after which were the foure bookes of the Kings, which the Hebrues reckon but two: of the Chronicles which is called the booke of Dayes; and of Ezra are two bookes which of them are accounted but single, and the booke of Esther. Of the Prophets there is Esay, Hieremie, Ezekiel and Daniel, and besides, one booke which containes the twelue smaller Prophets. Also Iob, and the Psalmes of Dauid are single bookes: of Salomon there are three books deliuered to the Church, the Prouerbes, Ecclesiastes, Song of Songs. In these they haue shut vp the number of the bookes of the olde Testament. Of the new, there are foure Gospels, of Matthew, Marke, Luke and Iohn; the Acts of the Apostles, written by Luke; of Paul the Apostle fourteene Epistles, of the Apostle Peter two Epistles, of Iames the Lords brother and Apostle, one, of Iude one, of Iohn three, Lastly the Reuelation of Iohn. These are they which the Fathers haue accounted within the Canon; by which they would haue the assertions of our faith made good: But we must know there are other bookes, which are called of the Ancients not Canonicall but Ecclesiastical, as the Wisedome of Salomon, and another booke of Wisedome, which is called

Hæc sunt quæ partes intra Canonem concluserunt, ex quibus fidei nostræ assertiones, &c. Alij libri sunt qui non Canonici, &c.

of

of Ieſus *the ſonne of* Sirach; *which booke of the Latines is termed by a generall name* Eccleſiaſticus: *of the ſame ranke is the booke of* Toby *and* Iudith, *and the bookes of the* Maccabees: *Thus farre that Father; ſo* Hierome *after that he hath reckoned vp the ſame number of bookes with vs in their order, hath theſe words: This Prologue of mine (ſaith he) may ſerue as a well defenced entrance to all the bookes which I haue turned out of Hebrew into latine; that we may know, that whatſoeuer is beſides theſe is Apocryphall: therefore that booke which is intituled* Salomons Wiſedome, *and the booke of* Ieſus *the ſon of* Sirach, *and* Iudith, *&* Tobias *&* Paſtor *are not Canonical: the firſt booke of the* Macabees *I haue found in Hebrew, the ſecond is Greeke: which booke (ſaith he) indeed the Church readeth but receiueth not as Canonicall. The ſame reckoning is made by* Origen *in* Euſebius, *word for word. The ſame by* Epiphanius, *by* Cyrill, *by* Athanaſius, Gregory Nazianzen, Damaſcen: *yea by* Lyranus, *both* Hugoes, Caietan, Carthuſian, *and* Montanus *himſelfe. &c.*

All of them with full conſent reiecting theſe ſame Apocryphall bookes with vs. Now heare the preſent Church of Rome in her owne words, thus:

In Prologo galeato Tom. 3. p. 6. Hic prologus Scripturam quaſi Galeatũ principiũ omnibus libris quos de Hebræo, &c. Vt ſcire valeamus quicquid extra hos eſt inter Apocrypha eſſe ponendum: igitur ſapientiã quæ vulgo Salomonis inſcribitur & Ieſu &c. non ſunt in Canone, &c.

Euſeb. li. 6. c. 24 Haud ignorãdum autem fuerit veteris inſtrum. libros ſicut Hebræi tradunt 22. ἀρχαιας μὲν ἐθήκα, &c. δυω δ' εἰσὶ βίβλοι.

Hæc ſunt Apocrypha, Ieſus, Sapientia, Paſtor, & Macabæorum libri, Iudith atq; Tobia. Hugo Card.

thus: *The holy Synode of* Trent *hath thought good to set downe with this Decree a iust Catalogue of the bookes of holy Scripture; least any man should make doubt which they be which are receiued by the Synode; And they are these vnder-written, Of the old Testament fiue bookes of* Moses, *then* Iosh̄ua, *the* Iudges, Ruth, *foure bookes of the Kings, two of the* Chronicles, *two of* Esdras *the first and the second, which is called* Nehemias, Tobias, Iudith, Ester, Iob, *the Psalter of* Dauid, *containing one hundreth and fiftie Psalmes, the Prouerbes of* Salomon, Ecclesiastes, *the Song of Songs, the booke of Wisedome,* Ecclesiasticus, Esay, Hieremy, &c. *two bookes of the* Macabees, *the first and the second.*

Concil. Trident. Decr. de Canon. script. April. 8. promulg. in quart. Sessione. Sacrorum vero librorum indicem huic decreto adscribendum censuit, &c. Sunt autem infra-scripti Testamenti veteris quinq; libri Mosis, &c. Tobias, Iudith, Sapientia Salomonis, Ecclesiasticus, Macab. 2.

And if any man shall not receiue these whole bookes with all the parts of them, as they are wont to be read in the Catholick Church; & as they are had in the old vulgar latine Edition; for holy and Canonicall, let him be accursed. Thus shee: Iudge you now of our age, and say, whether the opinion of the ancient Church (that is ours) be not a direct enemy to Poperie, and flatly accursed by the Romish.

Si quis autem libros ipsos integros cum omnibus suis partibus prout in Ecclesia Catholica legi consueuerunt, & in veteri vulgata latina editione habentur, pro sacris & canonicis non susceperit, Anathema sit.

Passe on yet a little further; Our question is whether the Hebrew and Greeke Originals be

cor-

corrupted; and whether those first Copies of Scriptures be not to be followed aboue all Translations. Heare first the ancient Church with vs: But (saith Saint Augustine) *howsoeuer it be taken, whether it be beleeued to be so done, or not beleeued, or lastly whether it were so or not so; I hold it a right course that when any thing is found different in eyther bookes (the Hebrew and Septuagint) since for the certainty of things done there can be but one truth; that tongue should rather bee beleeued from whence the Translation is made into another language. Upon which words* Ludouicus Viues *(yet a Papist) saith thus: the same (saith he) doth* Ierome *proclayme euery where, and reason it selfe teacheth it, and there is none of sound iudgement that will gainesay it; but in vaine doth the consent of all good wits teach this, for the stubburne blockishnes of men opposeth against it. Let* Ierome *himselfe then, a greater linguist be heard speake: And if there be any man (saith he) that will say the Hebrew bookes were afterwards corrupted of the Iewes; let him heare* Origen, *what he answeres in the eight Volume of his explanations of Esay to this question, that the Lord and his Apostles which reproue other faults in the Scribs*

Aug. de Ciuit. dei l.15.c.13. Sed quomodo libet istud accipiatur, &c. Ei linguæ potius credatur vnde est in aliam facta translatio.

Ludoui. Viues ibid. Hoc ipsum Hieronymus clamat vbiq; hoc ipsum docet ratio, &c. Sed frustra bonorum ingeniorum consensus hoc docet. Hieron. l.3. com. in Isaiam quod si aliquis dixerit Hebræos libros postea a Iudæis falsatos, &c.

and Pharisees, would neuer haue beene silent in this, which were the greatest crime that could be, But if they say that the Hebrewes falsified them after the comming of Christ and preaching of the Apostles, I cannot hold from laughter, that our Sauiour and the Euangelists and Apostles should so cite testimonies of Scripture, as the Iews would afterwards deprane them: Thus Ierome. *And the Canon law it selfe hath this determination, that the truth and credite of the books of the old Testament should be examined by the Hebrew Volumes, of the new by the Greeke. And Pope* Innocentius *as he is cyted by* Gratian *could say, Haue recourse to the diuine Scriptures in their Original Greek. The same lastly by* Bellarmines *owne confession the Fathers teach euery where: As* Ierome *in his booke against* Heluidius, *and in his Epistle to* Marcella, *that the latine Edition of the Gospels is to be called backe to the greek fountaines; and the latine Edition of the olde Testament is to be amended by the Hebrew; in his Comment vpon Zachary, chap. 8. The very same hath* Austen *in his second booke of Christian doctrine, chap. 11, 12, 15. and Epist 19. and elsewhere. This was the old Religion and ours; now heare the new: The present Church of Rome hath*

Sin autem dixerint post aduenrum Domini saluatoris & Hebræos libros fuisse falsatos, cachinnum tenere non potero, vt saluator & Apostoli, &c.

cap. 6. Decr. p. 1. dist. 9. c. vt veterum Vt veterum librorum fides de Hebræis voluminibus examinanda est, ita nouorum græci sermonis normam desiderat.

Ad Decr. p. 1. d 19. c. 3.

Ad diuina recurre scripta Græca.

Bellar. l. de verb. dei 2. cap. 11. §. 3.

Accedit quod patres passim docent ad fontes Hebræos & Græcos esse recurrendum: & Hieron in lib. contr. Heluid. & in epist. ad Marcellam &c.

hath thus: The holy Synode decreeth that the old vulgar latine Edition in all Lectures, Diſputations, Sermons, Expoſitions be held for Authenticall, ſaith the counſell of Trent: *And her Champion* Bellarmine *hath theſe words; That the fountaine of the Originals in many places run muddy and impure, we haue formerly ſhewed, and indeed it can ſcarce be doubted, but that as the latine Church hath beene more conſtant in keeping the faith then the Greeke, ſo it hath been more vigilant in defending her bookes from corruption. Yea ſome of the Popiſh Doctors maine-taine, that the Iewes in hatred of the Chriſtian faith did on purpoſe corrupt many places of ſcripture: ſo holds* Gregory de Valentia, Iacobus Chriſtopolitanus *in his Præface to the Pſalmes,* Canus *in the ſecond booke of his common places. But in ſtead of all,* Bellarmine *ſhal ſhut vp all with theſe wordes; The Heretickes of this time in hatred of the vulgar Edition, giue too much to the Hebrew Edition, as* Caluin, Chemnitius, Georgius Maior: *All which would haue euery thing examined and amended by the Hebrew text, which they commonly call a moſt pure fountain: See now whether that which* Bellarmine *confeſſeth to haue beene the iudge-*

Concil. Trid. ſeſſ. 4. Sacro ſancta ſynodus ſtatuit vt hæc ipſa vetus &c pro authentica habeatur. Bell. de verb. l. 2. c. 11. Nunc autem fontes multis in locis turbidos fluere, &c. Omnino contendunt Iudæos in odium chriſtianæ relig. ſtudioſe deprauaſſe ita docet Iac. chriſtopolitanus & Canus, &c. Bell. 2. de verb. dei p. 100. S. Raynolds in his refutation p. 303 Againſt Iſaac Walla, Andradius, Montag. &c. Hæretici huius temporis, odio vulgatæ editionis nimium tribuunt editioni Hebraicæ & omnia examinari volunt ad Hebræum textũ quẽ non ſemel purißimũ fontẽ appellant. Bell. l. 2. de verb. c. 2

ment of Hierome, Austen, and all the auncient Fathers be not here condemned by him, as the opinion of the Heretickes: Ours was theirs; and theirs is condemned vnder our names: Iudge whether in this also Popery be not an vpstart.

Yet one step more: Our question is, whether the Scripture be easie or most obscure, and whether in all essentiall points it doe not interpret it selfe, so as what is hard in one place is openly layd forth in another: Heare the iudgement of the old Church and ours: All things are cleare and plaine and nothing contrary in the Scriptures; saith Epiphanius, Those things which seeme doubtfully and obscurely spoken in some places of Scripture are expounded by them, which in other places are open and plaine, saith Basil: What could Caluin or Luther say more?

There is no so great hardnesse in the Scriptures to come to those things which are necessary to saluation, saith Austen: In those things which are openly layd downe in Scripture, are found all those things which containe our faith and rules for our life, saith the same Father; who yet againe also saith thus: The spirit of God hath Royally and wholsomely tempered the holy

Epiphan. contr Anomæos hæres. 76. Omnia sunt clara & lucida &c.

Basil in Ascet. or Regul. breviores. quæ ambigue, & obscure videntur dici in quibusdam locis sacræ script. & reg. 267.

Aug. Ep. 3. Non tanta in scripturis difficultate peruenitur ad ea quæ necessaria sunt saluti, &c.

Aug. de doctr. Christ. l. 2. c. 9. In iis quæ aperte in scriptura posita sũt inuenium̃tur illa omnia quæ continent fidẽ moresq; viuendi.

Magnifice & salubriter spirit. sanctus ita script. &c.

De doctr. Christiana, l. 2 c. 4.

holy Scriptures so, as both by the plaine places he might preuent our hunger, and by the obscure hee might auoyd our nice slouthfulnesse; for there is (scarce) any thing that can be fetch't out of those obscurities, which is not found most plainely spoken elsewhere.

And becauſe Bellarmine *takes exception at this* (Ferè Scarce) *compare this place with the former; and with that which he hath in his third Epistle thus: The manner of speech in which the Scripture is contriued, is easie to be commed to of al; although to be throughly attained by few; Those things which it containeth plaine and easie, it speakes like a familiar friend without guile to the heart of the learned and vnlearned, &c.*

Aug. Epist. 3. Modus ipse dicendi quo sancta scriptura &c.

But it inuites all men with an humble manner of speech, whom it dooth not onely feede with manifest truth, but exercise with secret, hauing the same in readinesse, which it hath in secrecy: Thus Austen: *To omit* Iræneus *and* Origen. Chrysostome (*whom* Bellarmine *saith we alledge alone for vs*) *besides many other playne places, writeth thus.*

Sed inuitat omnes humili sermone.

Who is there to whom all is not manifest, which is written in the Gospel? who that shall heare, Blessed are the meeke, Blessed are the mercifull, Blessed are the pure in heart, & the rest, wold desire a teacher to learne any of these things which are here spoken? As also the signes, miracles, histories are not they knowne and manifest to euery man? This pretence and excuse is but the cloake of our slothfulnesse: thou vnderstandest not those things which are written; how shouldest thou vnderstand them, which wilt not so much as sleightly looke into them? take the booke into thy hand, read all the history, and what thou knowest remember, and what is obscure runne often ouer it. So Chrysostome: *yea he makes this difference betwixt the Philosophers and Apostles: the Philosophers speake obscurely, But the Apostles and Prophets (saith he) contrarily make all things deliuered by them, cleare and manifest; and as the common teachers of the world haue so expounded all things that euery man may of himselfe by bare reading, learne those things which are spoken: yea lastly, so far he goes in this point, as that he asketh, Wherefore needeth a preacher? all things are cleare and plaine in the Diuine Scriptures; but because ye are delicate hearers, and*

Chrysost. Hom 3. de Lazaro Cui non sunt manifesta quæ cunq; in Euangel.? &c. quomodo possis intelligere quæ ne leuiter quidem inspicere velis &c sume librum in manus, lege &c.

Citat. ab ipso Bellarm. Apostoli vero & prophetæ omnia contra fecerunt manifesta, claraq;: quæ prodiderunt, exposuerunt nobis veluti communes orbis doctores, vt per se quisq; discere possit, ea quæ dicuntur, ex sola lectione. Chry. hom. 3. in Laz.

quamobrem opus est concionatore, omnia sunt plana ex Scripturis diuinis, sed quia delicatuli estis. &c. Hom 3. in 2. Thess.

and seeke delight in hearing, therefore ye seeke for Preachers. You haue heard the old Religion, now heare the new: Bellarmine *hath these wordes: It must needes be confessed that the Scriptures are most obscure; Here therefore (saith he)* Luther *hath deuised two euasions; One that the Scripture, though it be obscure in one place, yet that it doth clearely propound the same thing in another. The second is, that though the Scripture be cleare of it selfe, yet to the proud and vnbeleeuers it is hard, by reason of their blindnes and euill affections: so the Lutherans (saith* Eckius*) contend that the Scriptures are cleare and plaine: so* Duræus *against* VVhitakers*: so the Rhemists in their annotations; and generally all Papists. Iudge now if all these forenamed Fathers, and so the Auncient Church were not Lutherans in this point; or rather we theirs; and yeeld that this their old opinion by the new Church of Rome is condemned for heretical: and in al these say vpon your soule, whether is the elder?*

Let me draw you on yet a little further: Our question is, whether it be necessary or fit that all men (euen of the laiety) should haue liberty to heare and read the Scriptures in a language which

Bellarm. l. 3. de verbo c. 1. Necessario fatendum est scripturas esse obscurissimas. Lutherus duo effugia excogitauit; vnum quod scripturae etiamsi alicubi obscura, tamen illud idem alibi clare proponat, &c. ibid. § 2.

Eccius in Enchirid. c. 4. Lutherani contendunt scripturas sacras esse claras.

Duræus contr. Whitak. li. 6. Rhemists in 2. Pe. 3. 16. *and in their Preface at large, &c.*

which they vnderſtand. Heare firſt the voyce of the old religion: to omit the direct charges of Gregory Niſſen *and* Ambroſe; *thus hath* Ierome *vpon the Pſalmes. The Lord will declare; and how will he declare? Not by word but by writing; In whoſe writing? In the writing of his people, &c. Our Lord and Sauiour therefore tels vs, and ſpeaketh in the ſcriptures of his Princes: Our Lord will declare it to vs in the ſcriptures of his people, in the holy ſcriptures: which ſcripture is read to all the people; that is, ſo read as that all may vnderſtand; not that a few may vnderſtand, but all.*

What faithfull man ſaith Auguſtine *(though he be but a Nouice, before he be baptized and haue receiued the holy Ghoſt) doth not with an equall minde reade and heare all things, which after the aſcenſion of our Lord are written in Canonicall truth, and authority, although as yet he vnderſtands them not as he ought.*

But of all other Saint Chryſoſtome *is euery where moſt vehement and direct in this point: Amongſt infinite places, heare what he ſaith in one of his Homilies of* Lazarus.

I doe alwaies exhort, and will neuer ceaſe to exhort you (ſaith he) that you will not here one-

ly

Homili.in 4. dominic.ab Epiphan. Ambr.ſer.35. Hieron in Pſa. Dominus narrabit,& quomodo narrabit? Non verbo,ſedſcriptura,in cuius ſcriptura? in populorũ, &c. Dominus narrabit in ſcripturis populorũ in ſcripturis ſanctis; quæ, ſcriptura populis omnibus legitur,hoc eſt vt omnes intelligant, non vt pauci intelligerent,ſed vt omnes.in Pſal.86. Omnia quæ poſt aſcenſ.&c quis fidelis vel etiam catechumenus antequam ſpiritũ ſanctum baptizatus accipiat, non æquo animo,&c. Aug.trac.in Io 96.*and to the ſame purpoſe l.2* de doct. Chriſ. c.8. Chryſ. hom. 3. de Lazar. Semper hortor

ly attend to those things which are spoken, but when you are at home, you continually busie your selues in reading of the holy Scriptures; which practise also I haue not ceased to driue into them which come priuately to me: for let no man say, Tush, they are but idle words, and many of them such as should bee contemned: Alas, I am taken vp with lawe causes, I am employed in publique affaires, I follow my trade, I maintaine a wife and children, and haue a great charge to looke to; It is not for me to read the Scriptures, but for them which haue cast off the world; which haue taken vp the solitary toppes of Mountaines for their dwellings, which liue this contemplatiue kinde of life continually.

&hortari non desinam vt non hic tantũ attendatis &c. Ego forensibus causis affixus sum, &c.

Vxorem alo & liberos, familiæ curam gero &c.

Qui montium vertices occuparunt, &c.

What sayest thou O man? Is it not for thee to turne ouer the Scriptures, because thou art distracted with infinite cares; Nay, then it is for thee more then for them; for they doe not so much neede the helpe of the Scriptures, as you that are tost in the midst of the waues of worldly busines.

Quid ais homo? non est tui negotij scripturas euoluere, &c. Imo tuum magis est quam illorum, &c.

And soone after, Neyther can it be possible that any man should without great fruit be perpetually conuersant in this spirituall

Neq; nunc fieri potest vt quisquam, &c.

exercise of reading and straight. Let vs not neglect to buy our selues bookes, least we receiue a wound in our vitall parts; and after he hath compared the bookes of Scripture to gold, he addeth, But what say they, if we vnderstand not those things which are contained in those bookes? What gaine we then? Yes surely, though thou dost not vnderstand those things which are there laid vp, yet by the very reading much holinesse is got: Although it cannot be, that thou shouldest be alike ignorant of all thou readest; for therefore hath the spirit of God so dispenced this word, that Publicanes, Fishers, Tent-makers, Shepheards & Goat-heards, plaine vnlettered men may be saued by these bookes; least any of the simpler sort should pretend this excuse, That all things which are said should be easie to discerne; and that the workeman, the seruant, the poore widdow, and the most vnlearned of all other, by hearing of the word read, might get some gaine and profit.

Ne negligamus nobis parare libros, &c.

quid igitur inquiunt, &c.

Publicani, piscatores, Tabernaculorum opifices, pastores & Apostoli idiotæ illiterati &c.

Note, that which is read in Chrysostome *ἀγροῖκος, in some better copies is ἀγνώλους which signifies Goat-beards, more agreeable to the place.*

Vt & famulus, & Vidua mulier, & omnium hominum indoctissimus, exaudita lectione aliquid lucri vtilitatisq; reportet. Hom. in Gen. 29.

Obsecro vt subinde huc veniatis, &c.

And the same Father else where, I beseech you (saith he) that you come speedily hither, and harken diligently to the reading of the holy Scriptures; and not onely when you come hither, but also at home take the Bible into your hands, and by

by your diligent care reape the profite contained in it. Laſtly, in his Homilies vpon the Epiſtle to the Coloſsians; *he cries out, Heare, I beſeech you, O all ye ſecular men, prouide you Bibles which are the medicines for the ſoule; At leaſt get the new Teſtament. Now on the contrary, let the new Religion of Rome ſpeake; firſt by her Rhemiſh Ieſuites, thus: We may not thinke that the Tranſlated Bibles into vulgar tongues were in the hands of euery Husbandman, Artificer, Prentiſe, Boyes, Girles, Miſtreſſe, Maide, Man; that they were ſung, played, alledged of euery Tinker, Tauerner, Rimer, Minſtrell. The like words of ſcorn and diſgrace are vſed by* Hoſius, *and by* Eckius, *and by* Bellarmine de verbo. l. 2. c. 15.

In Coloſſ. Hom 9. Audite obſecro ſeculares omnes, &c.

Rhemiſts in their Preface to their Teſtament.

The wiſe will not here regard (ſay our Rhemiſts) what ſome wilfull people doe mutter, that the Scriptures are made for all men, &c. And ſoone after they compare the ſcriptures to fire, water, candles, knines, ſwords, which are indeede needfull, &c. but would marre all if they were at the guiding of other, then wiſe men. All the Hereticks of this time, ſaith Bellarmine, *agree that the ſcriptures ſhould be permitted to all, and deliuered in their owne mother tongue; But the*

Bellar. de ver. l. 2. c. 15. Hæretici huius temporis omnes in eo conueniunt, vt oporteat ſcripturas omnibus permittere imo & tradere in ſua lingua: &c. At Catholica eccleſia, &c.

Catholike Church forbids the reading of the Scriptures by all, without choice: or the publique reading or ſinging of them in vulgar tongues, as it is decreed in the Councell of Trent, Seſ. 22. c. 8. and can. 9. If you thinke (ſaith Duræus) that Chriſt bad all Chriſtians to ſearch the Scriptures, you are in a groſſe errour; For how ſhall rude and ignorant men ſearch the Scriptures, &c. And ſo he concludes, that the Scriptures were not giuen to the common multitude of beleeuers.

Prohibet ne Paſſim omnibus ſine diſcrimine concedatur eiuſmodi lectio, &c. Duræus cont. Whit. l. 6. Si Chriſtianis omnibus vt ſcripturas ſcrutentur a Chriſto dictum eſſe intelligis, in magno certe errore &c. Promiſcuæ fidelium turbæ &c.

Iudge now what either we ſay, or theſe Papiſts condemne, beſides the ancient iudgement of the Fathers: and if euer either Caluin or Luther haue beene more peremptory in this matter, then Saint Chryſoſtome, I vow to be a Papiſt. If ours be not in this the old Religion, be not you ours.

Yet this one paſſage further, and then no more, leaſt I weary you: Our queſtion is; Whether the Scriptures depend vpon the authority of the Church; or rather the Church vpon the authoritie of Scriptures?

Baſil. Ep. 82. Aug. de vnitate eccleſiæ, ſiue Epiſt. cont. Petilianum Donatiſtam cap. 2. Inter nos autem & Donatiſtas quæſtio eſt, vbi ſit eccleſia, quid ergo facturi ſumus? in verbis noſtris eam quæſituri, &c.

Heare firſt the ancient Church, with, and for vs: The queſtion is (ſaith Saint Auſten) betwixt vs and the Donatiſts, where the Church is; what ſhall we do then? ſhall we ſeeke her in

our

our owne words, or in the words of her head, the Lord Iesus Christ? I suppose we ought to seeke her rather in his words, which is the truth; and knowes best his owne body, for the Lord know who are his; we will not haue the Church sought in our words. And in the same booke, Whether the Donatists hold the Church (saith the same Father) let them not shew, but by the Canonicall bookes of Diuine scriptures; for neyther do we therefore say they should beleeue vs, that wee are in the Church of Christ, because Optatus *or* Ambrose *hath commended this Church vnto vs which we now hold; or because it is acknowledged by the Councels of our fellow-teachers, or because so great miracles are done in it: it is not therefore manifested to be true and Catholicke; but the* LORD *Iesus himselfe iudged, that his Disciples should rather be confirmed by the testimonies of the Law and the Prophets: These are the rules of our cause, these are the foundations, these are the confirmations.*

Aug. ibid. c. 16. Vtrum ipsi ecclesiam teneant, non nisi diuinarum scripturarum Canonicis libris ostendant, &c. quia nec nos propterea dicimus, &c.

And vpon the Psalmes, Least thou shouldst erre (saith the same Augustine) *in thy iudgement of the Church: least any man should say to thee, this is Christ which is not Christ, or this is the*

Aug. in Psa. 69. in illa verba. Omnes qui quærunt te &c. Ne in ecclesia errares, ne quis, &c.

Church which is not the Church; for many, &c. Heare the voyce of the Shepheard himselfe, which is cloathed in flesh, &c. He shewes himselfe to thee; handle him, and see. He shewes his Church, least any man should deceiue thee vnder the name of the Church, &c. yet Chrysostome *more directly thus: He that would know which is the true Church of Christ, whence may he know it in the similitude of so great confusion, but onely by the scriptures? Now the working of miracles is altogether ceased; yea they are rather found to be fainedly wrought of them, which are but false Christians; whence then shall he know it, but onely by the scriptures? The Lord Jesus therfore knowing what great confusion of things would be in the last dayes, therefore commands that those which are Christians, and would receiue confirmation of their true faith, should flye to nothing but to the Scriptures; Otherwise if they flie to any other helpe, they shall be offended and perish, not vnderstanding which is the true Church: This is the old faith; Now heare the new, contradicting it, and vs. The scripture (saith* Eckius *a Popish Doctor) is not authenticall without the authority of the Church, for the Canonicall writers are members of the Church;*

Where-

Multi enim dixerunt carnem non habuisse: ostendit &c.
So Epi. 166. & in Ps. 57. &c. Chrys. hom. in Matth. 49. qui vult cognoscere, quæ sit vera ecclesia Christi, vnde cognoscet nisi &c.

Eckius in Enchirid. c. de ecclesia. Scriptura non est authentica sine authoritate ecclesiæ; Scriptores enim Canonici sunt membra ecclesiæ, vnde hæretico contendere volenti. &c.

Whereupon let it be obiected to an Hereticke, that will ſtriue againſt the Decrees of the Church, by what weapons he will fight againſt the Church, he will ſay by the Canonicall ſcriptures of the foure Goſpels, and Pauls *Epiſtles: Let it be ſtraight obiected to him, how he knowes theſe to be Canonicall, but by the Church: And a while after, The ſcripture (ſaith he) defined in a Councell, it ſeemed good to the holy Ghoſt and to vs, that you abſtaine from things offered to Idolls, and blood, and ſtrangled: the Church by her authority altred a thing ſo clearely defined, and expreſſed: for it vſeth both ſtrangled and blood; Behold the power of the Church is aboue the ſcripture: thus* Eckius. *And beſides* Cuſanus, Bellarmine *ſaith thus: If we take away the authority of the preſent Church, and of the preſent Councell (of* Trent) *all the Decrees of all other Councells, and the whole Chriſtian faith may be called into doubt; and in the ſame place a little after; The ſtrength of all ancient Councels and the certainety of all opinions depends on the authority of the preſent Church: You haue heard both ſpeake, ſay now, with whom is true antiquity; and on Gods name deteſt the newer of both: It were as eaſie to bring the ſame, if not greater eui-*

Eckius ibidem Scriptura definit in concilio, viſum eſt ſpiritui ſancto &c. rem tam clare expreſſam, & definitam eccleſia ſua authoritate mutauit, &c Ecce poteſtas eccleſiæ ſuper ſcriptura. Si tollamus authoritatẽ præſentis eccleſiæ & præſentis concilij, in dubium reuocari poterunt omnium aliorũ conciliorũ decreta, & tota fides Chriſtiana, &c. Bell. De effectu ſacram. l. 2. c. 25. pag. 300. Omnium dogmatum firmitas, &c. So Pigh. l. 1. de Hier. ec. Stapl. l. 9. Princ. doct. c. 1.

euidence for the perfection, and all-sufficiency of Scripture, and so to deliuer all the body of our Religion by the tongues and pens of the fathers, that eyther you must be forced to hold them Noueliſts with vs, or your ſelues ſuch againſt them: How honeſt and ingenuous is that confeſſion of your Eraſmus, *who in his Epiſtle to the Biſhop and Cardinall of Ments, could ſay, It is plainely found, that many things in* Luthers *bookes are condemned for Hereticall, which in the bookes of* Bernard *and* Auſten, *are read for holy and Orthodox.*

Compertum eſt ab his damnata vt hæretica in Lutheri libris, quæ in Bernardi Auguſtiniq; libris, vt Orthodoxa, imo vt pia leguntur. Eraſm. ep. ad Card. Mogunt. pag. 401.

This is too much for a taſt, if your appetite ſtand to it, I dare promiſe you full diſhes: Let me therefore appeale to you, if light and darkeneſſe be more contrary then theſe points of your religion, to true Antiquity: No, no, Let your authors gloſe as they liſt; Popery is but a yong faction, corruptly rayſed out of auncient grounds, And if it haue (as we grant) ſome ancient errors, falſhood cannot be bettered with age; there is no preſcription againſt God and truth: What wee can proue to be erroneous, we neede not proue new: ſome hundreths of yeares is an idle plea againſt the ancient of dayes.

What can you plead yet more for your change?

Their

Their numbers perhaps, and our handfuls? You heard all the world was theirs, scarce any corner ours: How could you but suspect a few? These are but idle brags; we dare and can share equally with them in Christendome: And if we could not; this rule will teach you to aduance Turcisme aboue Christianity, and Paganisme aboue that: the world aboue the Church, hell aboue heauen: If any proofe can be drawne from numbers, He that knowes all, sayes the best are fewest.

What then could stir you? Our diuisions and their vnity. If this my following labour doe not make it good to all the world, that their peace is lesse then ours, their dissension more, by the confession of their owne mouthes, be you theirs still, and let me follow you. I stand not vpon the scoldings of Priests and Iesuites, nor the late Venetian iarres, nor the pragmaticall differences now on foote, in the view of all Christendome, betwixt their owne Cardinals, in their sacred Conclaue, and all their Clergy, concerning the Popes temporall power: Neither doe I call any friend to be our aduocate; none but Bellarmine *and* Nauarrus *shall be my Orators; and if these plead not this cause enough, let it fall. See here dangerous rifts and flawes, not in the outward barke*

onely, but in the very heart and pithe of your religion; and if so many be confessed by one or two, what might be gathered out of all? and if so many be acknowledged, thinke how many there are that lurke in secret, and will not be confessed? How loath would we be (after all exclamations) that your busie Iesuites, could rake out so many confessed quarrels out of all our authors, as I haue here found in two of yours? We want onely their cunning secrecy in the carriage of our quarrels: Our few (and sleight) differences are blazoned abroad with infamy and offence; their hundreds are craftily smothered in silence.

Let your owne eyes satisfie you in this, not my pen: see now, what you would neuer beleeue.

What is it then, that could thus bewitch you to forsake the comely and heauenly truth of God, and to dote vpon this beastly strumpet? to change your Religion, for a ridiculous, sensuall, cruell, irreligious faction? A Religion (if we must call it so) that made sport to our playne fore-fathers, with the remembrance of her graueſt deuotions: How oft haue you seene them laugh at themselues, whiles they haue told of their creeping-crouch, kissing the pax, offering their candles, signing with ashes, partiall shrifts, merry pil-

pilgrimages, ridiculous miracles, and a thouſand ſuch May-games, which now you begin (after this long hiſſing at) to looke vpon ſoberly, and with admiration.

A Religion, whoſe fooleries very boyes may ſhout and laugh at, if for no more but this, that it teaches men to put confidence in beades, medals, roſes, hallowed ſwords, ſpels of the Goſpell, Agnus Dei, and ſuch like idle bables; aſcribing vnto them Diuine vertue: yea ſo much as is due to the ſonne of God himſelfe, and his pretious blood. I ſpeake not of ſome rude ignorants; your very booke of holy Ceremonies ſhall teach you what your holy fathers doe, and haue done. That tells you firſt with great allowance, and applauſe, that Pope Vrban *the fift ſent three Agnos Dei. to the Greeke Emperour, with theſe verſes:*

Balſame, pure Wax, and Chriſmes-liquor cleare,
Make vp this precious Lamb, I ſend thee here;
All lightning it diſpels, and each ill ſpri'ght,
Remedies ſinne, and makes the heart contrite.
Euen as the blood that Chriſt for vs did ſhed:
It helps the child-beds paines; & giues good ſpeed
Vnto the birth; Great gifts it ſtill doth win
To all that weare it, and that worthy bin:
It quels the rage of fire; and cleanely bore
It brings from ſhipwracke ſafely to the ſhore.

Balſamus &c munda cera cum Chriſmatis vnda conficiunt Agnum, quod munus do tibi magnum &c. Fulgura de cælo, &c. Peccatum frangit vt Chriſti ſanguis & angit, &c.

And leaſt you ſhould plead this to be the conceit of ſome one phantaſticall Pope, heare (and be aſhamed) out of the ſame booke, what by preſcription euery Pope vſeth to pray in the bleſſing of the water, which ſerues for that Agnus Dei: If you know not, thus he prayeth: That it would pleaſe thee O God, to bleſſe thoſe things which we purpoſe to poure into this veſſell of water prepared to the glory of thy name, ſo as by the worſhip and honour of them, we thy ſeruants may haue our heynous offences done away, the blemiſhes of our ſinnes wip't off, and there by we may obtaine pardon, and receiue grace from thee; ſo that at the laſt with thy Saints and elect Children we may merite to obtaine euerlaſting life. Amen. How could you chooſe but be in loue with this ſuperſtition, Magicke, blaſphemy practiſed, and maintained by the heads of your Church?

A Religion that allowes iugling Equiuocations, & reſerued ſenſes euen in very othes. Beſides all that hath beene ſhameleſly written by our Ieſuites to this purpoſe; Heare what Franciſcus Victoria, *an ingenuous Papiſt, and a learned reader of Diuinity in Salmantica, writes in the name of all:*

But what ſhall a Confeſſor do (ſaith he) if he be

Sacr. Cerem. l. 1. Vt ea, quæ in hoc aquarum vaſculo, præparato ad nominis tui gloriam infundere decreuimus, benedicas: quatenus ipſorum veneratione & honore nobis famulis tuis crimina diluantur, abſtergantur maculæ peccatorum, impetrentur veniæ, gratiæ conferantur, vt tandem vna cum ſanctis & electis tuis vitam percipere mereamur æternam.

Fran. a Victoria Ordin. Prædicatorum Sum. ſacram. art. 184. p. 104. Sed quid faciet Confeſſor cum interrogatur de peccato, &c.

be askt of a sinne that he hath heard in Confessi-
on? May he say that he knowes not of it? I an-
swere according to all our Doctors, that he may;
But what if he be compelled to sweare? I say that
he may and ought to sweare that he knowes it not;
for that it is vnderstood that he knowes it not be-
sides confession, and so he sweares true. But say,
that the Iudge or Prelate shal malitiously require
of him vpon his oath, whether he know it in con-
fession or no; I answere, that a man thus vrged
may still sweare that he knowes it not in confessi-
on; for that it is vnderstood he knowes it not to
reueale it, or so as he may tell. Who teach and do
thus in anothers case, iudge what they would doe
in their owne. O wise, cunning and holy periu-
ries, vnknowne to our forefathers.

Respondeo secundum omnes, quod sic.

Sed fac quod iudex aut prælatus ex malitia exigat a me iuramentum, an sciam in confessione? Respondeo: quod coactus iuret se nescire in confessione, quia intelligitur se nescire ad reuelandum, aut taliter quod possit dicere.

A Religion that allowes the buying and sel-
ling of sinnes, of pardons of soules: so as now
Purgatory can haue no rich men in it, but fooles
and friendlesse. Diuels are tormenters there (as
themselues hold from many reuelations of Bede,
Bernard, Carthusian) yet men can commaund
diuels, and money can command men.

A Religion, that relies wholly vpon the infal-
libility of those, whom yet they grant haue been,
and may be monstrous in their lines and disposi-

tions; How many of those heyres of Peter (by confession of their owne records) by bribes, by Whores, by Diuels, haue climed vp into that chaire; Yet, to say that those men, which are confessed to haue giuen their soules to the diuell, that they might be Popes, can erre, while they are Popes, is heresie worthy of a stake, and of hell.

A Religion, that hood-winkes the poore Laity in forced ignorance, least they should knowe Gods will, or any way to heauen but theirs: so as millions of soules liue no lesse without Scriptures, then if there were none: that forbids spirituall food as poyson; and fetches Gods booke into the Inquisition.

A Religion, that teaches men to worshippe stockes and stones, with the same honour that is due to their Creator: which practise least it should appeare to her simple Clyents, how palpably opposite it is to the second commaundement; they haue discreetly left out those words of GODS Law, as a needelesse illustration, in their Catechismes and Prayer bookes of the vulgar.

A Religion, that vtterly ouerthrowes the true humanity of Christ, while they giue vnto it tenne thousand places at once, and yet no place:

flesh and no flesh, seuerall members without distinction; a substance without quantitie, and other accidents; or substance and accidents that cannot be seene, felt, perceiued; so they make either a monster of their Sauiour, or nothing.

A Religion, that vtterly ouerthrowes the perfection of Christs satisfaction: If all be not paid, how hath he satisfied? If temporall punishments in purgatory be yet due, how is all paid? and if these must be paid by vs, how are they satisfied by him?

A Religion, that makes more scripture then euer God and his ancient Church, and those which it doth make, so imperiously obtrudes vpon the world, as if God himselfe should speak from heauen: and while it thunders out curses against all that will not adde these bookes to Gods, regards not Gods curse, If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke.

A Religion, whose patrons disgrace the true Scriptures of God with reproachfull tearmes, odious comparisons, imputations of corruption and imperfection, and in fine, pin their whole authority vpon the sleeues of men.

A Religion, that erects a throne in the Conscience to a meere man, and giues him absolute power to make a sinne, to dispense with it, to create new Articles of faith, and to impose them vpon necessity of saluation.

A Religion, that baffoules all temporall Princes, making them stand bare-foote at their great Bishops gate, lye at his foote, hold his stirrup, yea their owne Crownes at his Curtesie, exempting all their Ecclesiasticall Subiects from their iurisdiction, and (when they list) all the rest from their allegeance.

A Religion, that hath made wicked men Saints, and Saints Gods; Euen by the confession of Papists, lewd and vndeseruing men haue leapt into their Calender: Whence it is, that the Pope before his Canonization of any Saint, makes solemne protestation, that he entends not in that businesse to doe ought preiudiciall to the glory of God, or to the Catholicke faith and Church: And once Sainted, they haue the honour of Altars, Temples, Inuocations; and some of them in a stile fit onely for their maker. I know not whither that blessed Virgin receiue more indignity from her enemies that denie her, or these her flatterers that deifie her.

Papa facit protestationem ante Canonizationem se nihil intendere facere, quod sit contra fidem aut ecclesiam Catholicam. Aliqui tamen clarissimi viri dicunt, &c. Quia Papa quodammodo cogebatur ad Canonizandum quendam contra suam voluntatem. Lib. Sacr. Ceremon.

A Religion that robs the Chriſtian heart of all ſound comfort, whiles it teacheth vs, that we neither can nor ought to be aſſured of the remiſſion of our ſinnes, and of preſent grace, and future ſaluation; That we can neuer know whether we haue receiued the true Sacraments of God, becauſe we cannot know the intention of the Miniſter, without which they are are no Sacraments.

A Religion, that rackes the conſcience with the needleſſe torture of a neceſſary ſhrift; wherein the vertue of abſolution depends on the fulneſſe of confeſſion, and that, vpon examination and the ſufficiency of examination is ſo full of ſcruples (beſides thoſe infinite caſes of vnreſolued doubts in this fained penance) that the poore ſoule neuer knowes when it is cleare.

A Religion, that profeſſes to be a bawd of ſin; whiles both (in practiſe) it tollerates open ſtewes, and prefers fornication in ſome caſes to honourable Matrimony, and gently blanches ouer the breaches of Gods Law with the name of venials and fauourable titles of diminution; daring to affirme that veniall ſinnes are no hinderance to a mans cleaneneſſe and perfection.

A cruell Religion, that ſends poore infants re-

medilesly vnto the eternall paines of hell; for want of that which they could not liue to desire: and frights simple soules with expectation of fained torments in purgatory; not inferior (for the time) to the flames of the damned; how wretchedly and fearefully must their poore Laicks needes die: for first they are not sure they shall not goe to hell; and secondly they are sure to be scorched, if they shall goe to heauen.

A Religion, that makes nature vainly proude in being ioyned by her, as copartner with God, in our iustification, in our saluation: and idly puffed vp in a conceit of her perfection, and ability to keepe more lawes then God hath made.

A Religion, that requires no other faith to iustification in Christians, then may be found in the Diuels themselues: who besides a confused apprehension, can assent vnto the truth of Gods reuealed will: Popery requires no more.

A Religion, that in stead of the pure milke of the Gospell hath long fed her starued soules, with such idle Legends, as the reporter can hardly deliuer without laughter, & their abettors not heare without shame and disclamation: the wiser sort of the world read those stories on winter euenings for sport, which the poore credulous multi-

tude

tude heares in their Churches, with a deuout astonishment.

A Religion, which (least ought should be here wanting to the doctrine of diuels) makes religious prohibitions of meat, and differences of diet; superstitiously preferring Gods workmanship to it selfe, and willingly polluting what he hath sanctified.

A Religion, that requires nothing but meere formality in our deuotions; the worke wrought suffices alone in sacraments, in praiers: So the number be found in the chappelet, there is no care of the affection; as if God regarded not the hart, but the tongue & hands, & while he vnderstãds vs, cared litle whether we vnderstand our selues.

A Religion, that presumptuously dares to alter and mangle Christs last institution, and sacrilegiously robbes Gods people of one halfe of that heauenly prouision, which our Sauiour left for his last and deareſt legacy to his Church for euer: as if Christs ordinance were superfluous, or any shaueling could be wiser then his Redeemer.

A Religion, that depends wholly vpon nice and poore vncertainties, and vnproueable suppoſals: that Peter *was Bishop of Rome; that he left any heires of his graces & spirit; or if any, but one in a*

perpetuall and vnfaileable succession at Rome; That he so bequeathed his infallibility to his chayre, as that whosoeuer sits in it, cannot but speake true; that all which sit where he sate, must by some secret instinct, say as he taught; That what Christ said to him absolutely, ere euer Rome was thought of, must be referred, yea tyed to that place alone, and fulfilled in it: That Linus, or Clemens, or Cletus, the schollers and supposed successors of Peter, must be preferred (in the Headship of the Church) to Iohn the beloued Apostle then liuing: That he whose life, whose penne, whose iudgement, whose keyes may erre, set in his pontificall chayre cannot erre: That the golden line of this Apostolicall succession, in the confusion of so many, long, desperate Schismes, shamefully corrupt vsurpations, and intrusions, yeelded heresies, neyther was, nor can be broken. Denie any of these, and Poperie is no religion: Oh the lamentable hazard of so many Millions of poore soules that stand vpon these slipperie tearmes, whereof if any be probable, some are impossible: Oh miserable grounds of Popish faith, whereof the best can haue but this praise, that perhaps it may be true.

A Religion that hath beene oft dyed in the blood

blood of Princes: that in some cases teaches and allowes rebellion against Gods annointed; and both suborneth treasons, and excuses, pities, honours, rewards the actors.

A Religion, that ouerloades mens consciences with heauy burdens of infinite vnnecessary traditions; farre more then euer Moses *commented vpon with all the Iewish Masters; imposing them with no lesse authority, and exacting them with more rigour, then any of the royall lawes of their Maker.*

A Religion that cozens the vulgar with nothing but shadowes of holines, in pilgrimages, processions, offerings, holy-water, latine seruices, images, tapers, rich vestures, garish altars, crosses, censings, and a thousand such like (fitt for children and fooles) robbing them in the meane time of the sound and plaine helpes of true pietie and saluation.

A Religion, that cares not by what wilfull falshoods it maintaines a part: as Wickliffes blasphemy, Luthers *aduise from the diuell,* Tindals *community,* Caluins *fayned miracle, and blasphemous death;* Bucers *necke broken,* Bezaes *reuolt, the blasting of Hurruenots, Englands want of Churches and Christendome; Queene*

Elizabeths vnwomanlines, her Epiſcopall iuriſdiction, her ſecret fruitfulnes, Engliſh Catholicks caſt in Beares skins to dogges, Pleſſes ſhamefull ouerthrow; Garnets ſtraw, the Lutherans obſcene night-reuels; Scories drunken ordination in a Tauerne; the edict of our gracious King Iames (An. 87) for the eſtabliſhment of Popery, our caſting the cruſts of our Sacrament to doggs, and ten thouſand of this nature, malitiouſly rayſed and defended againſt knowledge and conſcience for the diſgrace of thoſe whom they would haue hated, ere knowen.

A Religion, that in the conſcience of her own vntruth, goes about to falſifie, and deprave all Authors that might giue euidence againſt her, to out-face al ancient truths, to foiſt in Gibeonitiſh witneſſes of their owne forging: and leaues nothing vnattempted againſt heauen or earth, that might aduantage her faction, and diſable her innocent aduerſary: Lo this is your choice; if the zeale of your loſſe haue made me ſharpe, yet not malicious, not falſe; God is my record, I haue not (to knowledge) charged you with the leaſt vntruth: and if I haue wronged, accuſe me: and if I cleare not my ſelfe, and my challenge, let mee be branded for a ſlanderer. In the meane time what

ſpiri-

ſpirituall phrenſie hath ouertaken you, that you can finde no beauty, but in this monſter of errors? It is to you, and your fellowes that God ſpeakes by his Prophet: O ye heauens be aſtoniſhed at this, be afraide and vtterly confounded, ſaith the Lord, for my people hath committed two euils, They haue forſaken me, the fountaine of liuing waters, to digge them pits, euen broken pits, that can hold no water: what ſhall be the iſſue? Et tu Domine deduces eos in puteum interitus: *Thou O God ſhalt bring them downe into the pit of deſtruction; If you wil thus wilfully leaue God, there I muſt leaue you: But (if you had not rather die) returne, and ſaue one; returne to God, returne to his truth, returne to his Church: your blood be vpon my head, if you periſh.*

Ad-

ADVERTISEMENTS
to the Reader.



NDERSTAND (good reader) that in all theſe paſſages following, I haue brought in C. *Bellarm.* ſpeaking in his owne words, except in ſome few plaine references, where I mention him in the third perſon.

2 That the edition of C. *Bellarmine* which I haue followed, and

quoted in euery page, is that in octauo (the commoneſt, I thinke) ſet forth at Ingolſtadt, from the preſſe of *Adam Sartorius*, in the yeare *M.D.XCIX.*

3 That all thoſe Authors which thou ſeeſt named ouer the head of euery Section, are Papiſts of note: whoſe quarrels C. *Bellarmine* confeſſeth.

4 That ſuch great Doctors could not be ſingular in their iudgements, but muſt needes, in all probability, (which yet is not confeſſed) be attended with many followers, in euery point of variance: euery Maſter hath the fauour of his owne ſchoole: the ſides taken by their Scholers is not more ſecret, then likely.

5 That one Doctor *Pappus*, a learned

learned German, hath vndertaken the like taske, but ſomewhat vnperfectly: for of my 303. contradictions he hath noted but 237. the edition followed by him was not the ſame, and therefore his truſt could not be ſo helpfull to mee: Beſides, that two or three of Card. *Bellarmines* workes are ſince publiſhed.

6 That I haue willingly omitted diuers ſmall differences, which (if I had regarded number) might haue cauſed the Sum to ſwell yet higher.

7 That thou mayeſt not looke to finde all theſe acknowledged differences, maine and eſſentiall: All Religion conſiſts not of ſo many ſtones in her foundation; it is enough, that deepe and material diſſenſions are intermingled with

the reſt; and that ſcarce any point is free from ſome.

8 That Card. *Bellarmine* acknowledges thoſe diſſenſions only, which fall into the compaſſe of his owne Controuerſies (if all thoſe:) omitting all others. For inſtance: of all thoſe ſixtie and two differences, in the matter of penance, which I haue here gathered out of *Nauarre*, and *Fr. a Victoria*, he hath not confeſſed aboue fiue or ſixe: So that, by the ſame proportion, whereas three hundred and three Contradictions are acknowledged, there cannot but be many hundreds wittingly by him concealed.

GEN. II. 7.

Venite igitur deſcendamus, & confundamus ibi linguam eorum, vt non audiat vnuſquiſque vocem proximi ſui, atque ita diuiſit eos Dominus ex illo loco in vniuerſas terras, & ceſſauerunt ædificare ciuitatem, & idcirco vocatum eſt nomen eius Babel, &c.

The

THE PEACE OF ROME.

LIB. I.

FIRST CENTVRY of Diſſentions.

DECAD. I.

Firſt, Bellarmine againſt Nic. Lyra, Carthuſian, Hugo, and Thomas Cardinals, Sixtus Senenſis.

THere haue not wanted ſome which haue held the ſeuen laſt Chapters of the booke of Eſter, becauſe they are not in the Hebrewe Text, ſpurious and counterfet: In which opinion was S. *Hierom* (as is gathered out of his præface) and following him, not onely before the Coun-

Non defuerunt etiam qui librum quidem, &c.

Those additions to Ester, which we reiect as Apocryphall.

Councell of Trent *Nicholas Lyra*, *Dionysius Carthusianus*, *Hugo*, and *Thomas de Vio* Cardinals, but also since the said Councell *Sixtus Senensis* in the first and eight booke of his *Bibliotheca Sancta*.

But that they are sacred and Diuine, is sufficiently proued by all those Decrees of Popes and Councels, and those testimonies of Hebrew, Greeke, and Latine fathers, which we haue noted formerly in the fourth chapter of this booke, and so those other chapters which are not in the Hebrew, &c. *Bellarmine* in his first booke of the word of God, chapt. 7. (See at large his confutation of *Sixtus Senensis* in the same place.) *pag.* 30.

Secondly, Iohn Driedo against Bellarmine.

Ex Catholicis, Iohannes Driedo &c.

Iohannes Driedo (a Catholike writer) denies the booke of Baruch to be Canonical, in his first book, the last chapter, at the last argument: But the authority of the Catholicke Church perswades vs the contrary, which in the Councell of Trent (the fourth sitting) numbers the prophet Baruch among the sacred bookes. *Bellarmine* the same booke, *chap.* 8. *pag.* 41.

Thirdly, Erasmus and Iohannes Driedo against Bellarmine.

Nec solum heretici Pagani & Iudei, &c.

NOt onely Heretickes, Pagans, Iewes, but of Catholicke Christians *Iulius Africanus* of olde, and of

of late, *Iohannes Driedo* in his first booke *de Script.* &c. chap. last, and of semi-Christians *Erasmus* in his Scholees vpon *Hieroms* præface to *Daniel*, haue reiected the story of *Susanna* as new, and foisted into the Canon. But notwithstanding it is certaine that all these parts of *Daniel* are truely Canonicall. *Bellarm.* the same booke *chap.* 9. *pag.* 43.

Fourthly, Caietane a Cardinall, and some other nameless against Bellarmine.

SOme obiect that the Church receiues those books that Saint *Hierome* receiues, and refuseth those which he reiecteth, as it appeares *Distinct.* 15. *Canon. Sancta Romana.* But *Hierome* flatly affirmes all these fiue bookes not to be Canonicall: so reasoneth *Caietane*, otherwise a Catholicke & a holy Doctor. Some answere, that *Hierome* saith onely that these are not Canonicall among the Iewes; but that cannot be, for he mentioneth also the booke of the Pastor, which was accounted to the new Testament. But I admit that *Hierome* was of that opinion, because no generall Councell as yet had defined of these books; except onely of the booke of *Iudith*, which *Hierome* also afterwards receiued: That therefore which *Gelasius* saith in the Distinct. aboue cited, is to be vnderstood of the bookes of the Doctors of the Church, *Origin*, *Ruffin*, and the like; not of the bookes of Scripture. *Bellarm. ibid. chap.* 10. *pag.* 53.

Ecclesia eos libros recipit quos B. Hieron.

Fiftly,

Fiftly, Bellarmine against Eraſmus, Caietanus.

Noſtris temporibus Eraſmus.

IN our times *Eraſmus* in the end of his notes vpon this Epiſtle: and *Caietane* in the beginning of his Commentaries vpon this Epiſtle haue reuiued and renewed a queſtion, that hath long ſlept in ſilence, concerning the Author and authority of the Epiſtle to the *Hebrewes*. *Bellarmine* vndertakes to confute their ſeuerall reaſons, drawne, Firſt, From *Hebr.* 1. 5. compared with 2. *Sam.* 7. 14. Secondly, From *Hebr.* 9. 4. compared with 1. *Kings* 8. 9. Thirdly, From *Heb.* 9. 20. compared with *Exod.* 24. 8. *Bellarm. ibid. chap.* 17. *pag.* 77.

Sixtly, Beda, Lyranus, Driedo, Mercator, Sulpitius, Genebrard, Benedictus, Bellarmine diſſenting.

Duæ ſunt ſententiæ principales, &c.

THere are two principall opinions about the ſtorie of *Iudith*: Some would haue that ſtorie to haue happened after the Babiloniſh captiuity, eyther in *Cambyſes* time, ſo *Beda, Lyranus, Io. Driedo*; or vnder *Darius Hyſtaſpes*, as *Gerardus Mercator*; *Seuerus Sulpitius* refers it to *Artaxerxes Ochus*: ſome others hold it to haue beene after the captiuity; either in *Sedecias* times, as *Gil. Genebrardus*; or *Ioſias*, as *Iohn Benedictus*. But neither of theſe ſeemes to me probable enough, ſaith *Bellarmine*, who confuting all them, placeth this ſtorie in the raigne of *Manaſſes* king of Iuda. *Bellarm.* ſame booke, *c.* 12. *p.* 58.

Seuenthly,

Seuenthly, Eraſmus and Caietane againſt Bellarm. and all other true Catholickes.

Eraſm. in his notes vpon theſe epiſtles affirms, that the Epiſtle of *Iames* doth not ſauor of an Apoſtolicke grauitie: hee doubts of the ſecond Epiſtle of *Peter*: he affirmes the ſecond and third Epiſtles of *Iohn* were not written by *Iohn* the Apoſtle, but by another: of *Iudes* Epiſtle hee ſaith nothing. *Caietane* doubts of the Authors of the Epiſtle of *Iames*, of *Iude*, of the ſecond and third of *Iohn*, and therefore will haue them to be of leſſe authority then the reſt. *Bellarmine* iuſtly refutes their opinion, *ch.* 18. *pag.* 86.

Eraſmus in annotationibus ad has Epiſtolas, &c.

Eightly, Eraſmus againſt all true Catholickes.

Eraſmus in the end of his notes vpon the Reuelation, ſeekes out many doubtfull coniectures, whereby he would proue this booke of the Reuelation, not to be written by *Iohn* the Apoſtle. His three reaſons are truely anſwered by *Bellarmine*, *chap.* 19. *p.* 94.

Eraſmus in fine annotationum. &c.

Nec defuerunt olim Catholici qui de huius libri authoritate dubitarent.

Ninthly, Genebrardus againſt Bellarmine.

THE fourth booke of *Eſdras* is indeede cyted by *Ambroſe*, in his booke *de Bono Mortis*; and in his ſecond booke vpon *Luke*; and in the 21. Epiſtle to *Horatian*: but doubtleſſe it is not Canonicall: ſince

Quartus autem Eſdræ, &c.

that it is not by any Councell accounted in the Canon; and is not found eyther in Hebrew or Greeke, and contains in the sixt chapter very fabulous toyes. I wonder therfore what came into *Genebrards* minde, that he would haue this booke pertaine to the Canon; in his Chronology, *pag.* 90. *Bellarm. chap.* 20. *pag.* 99.

Tenthly, Iacobus Christopolitanus, Canus against Bellarmine.

His igitur omissis qui Hebraico fonti nimiam puritatem falsò attribuunt, &c.

OMitting those therefore which falsly attribute too much purity vnto the Hebrew text, we are to meete with others, which in a good zeale, but I know not whether according to knowledge, defend that the Iewes in hatred of the Christian Religion haue purposely depraued many places of Scripture; so teaches *Iacob* Bishop of Christopolis in his præface to the Psalmes, and *Canus* in his second booke and thirteenth chapter of common places. These *Bellarmine* confutes by most weighty arguments, as he cals them, and shewes that by this defence the vulgar Edition should be most corrupt, in 2. booke of the word of God, *chap.* 2. *pag.* 108.

Decad II.

First, Pagnin, Paulus Forosempron, Eugubius, Io. Mirandulanus, Driedo, Sixtus Senensis, all together by the eares.

Concerning this vulgar Latine Edition, there is no small question. That it is not *Ieromes*, is held by *Sanctus Pagninus*, in the præface of his interpretation of the Bible to *Clement* the eight, and *Paulus* Bishop of Forosempronium, in his second booke, first chapter of the day of Christs passion. Contrarily, that it is *Ieromes* is defended by *Augustine Eugubinus*, and *Iohannes Picus Mirandulanus* in bookes set out to that purpose, and by some others. But that it is mixt both of the new and old, is maintained by *Io. Driedo* in his second booke, ch. 1. and *Sixtus Senensis* in his 8. booke of the holy Library, and the end. *Bellarm.* 2. booke, *chap.* 9. *pag.* 135.

Non parua quæstio est, &c.

Secondly, Bellarmine against some nameles Authors.

Concerning the Translation of the Septuagint, though I know some hold it is vtterly lost, yet I hold rather that it is so corrupted, that it seemes another. *Bellarm.* 2. booke, *ch.* 6. *pag.* 127.

De postrema, &c.

Thirdly, Valla, Faber, Erasmus, and others against Bellarmine.

Hunc locum non solum Chemnitius, sed, &c.

THat place *Rom.* 1. 32. not onely *Kemnitius*, but also *Valla, Erasmus, Iacobus Faber* and others would haue to be corrupted in the Latine vulgar. *Bellarmine* confutes them, and would shew that their Latine Translation herein is better then the Greeke originall. *Bellarm.* same booke, *chap.* 14. *pag.* 168.

Fourthly, Card. Caietane against Bellarmine.

Thomas Caietanus in tract. de Instit. &c.

THomas Caietanus in his Treatise of the Institut. and authority of the B. of *Rome*, chap. 5. teacheth, that the Keyes of the Kingdome of Heauen are not the same with the power of binding and loosing; for that the keyes of the Kingdome of Heauen includes the power of order and iurisdiction, and somewhat more: But this doctrine seemes to vs. more subtile then true; for it was neuer heard of, that the Church had any other keyes besides those of order, and iurisdiction. *Bellarm.* 1. booke of the Pope, *ch.* 12. *pag.* 101.

Fiftly, Ioachim, Raymundus, a nameleſſe Frenchman against all Catholikes.

Tres esse spiritus æternos, &c.

THat there are three eternall spirits, Father, Sonne Holy Ghost essentially differing, was taught by a cer-

certaine Frenchman in *Anſelmes* time; and the ſame ſeemes to be held by *Ioachim* the Abbot, in the yeare 1190. and *Raymundus Lullius*, in the yeare 1270. confuted by *Bellarmine* in his firſt booke *de Chriſto. cha. 2. pag. 37.*

Sixtly, Eraſmus confuted by Bellarmine.

Sed occurrunt Arriani Tranſſiluani, & Eraſmus, &c.

BEllarmines diſputation againſt the Tranſſiluani, and *Eraſmus* as their patrone, concerning the Diuinity of Chriſt, warranted from diuers places of Scripture. See *Bell. l. 1. de Chriſto. ch. 6. pag. 72. 73.*

Seuenthly, Bellarmine againſt Durandus.

Quartus error eſt Durandi, &c

THE fourth error is of *Durandus* in 3. *d.* 22. *q.* 3. who taught, that Chriſts ſoule deſcended not to hell in ſubſtance, but only in certaine effects, becauſe it did illuminate thoſe holy Fathers, which were in *Limbo*: which opinion to be erroneous (and yet not ſo ill as *Caluins*) is proued by foure arguments; and all his obiections anſwered by *Bellarm. l. 4. de Chriſto ch. 15. pag. 391. 392, &c.*

Eightly, Bonauenture againſt Thomas

B. Thomas, &c. Docet Chriſtum per realem, &c.

SAint *Thomas p. 3. q. 52. Art. 2.* teaches, that Chriſt by his reall preſence deſcended but to *Limbus Patrum*;

trum, and in effect onely to the other places of hell: but it is probable that his soule discended to all.

Secondly, Saint *Thomas* seemes to say (*p. 3. q. 52. ar. 1.*) that it was some punishment to Christ to be in hel according to his soule, &c. And *Caietane* (in *act. 2.*) saith that the sorrowes of Christs death continued in him, til his resurrection, in regard of three penalties, whereof the second is, that the soule remained in hell, a place not conuenient for it.

But *Bonauent.* in *3. d. 22. q. 4.* saith, that Christs soule while it was in hell, was in the place of punishment indeede, but without punishment, which seemes to me more agreeable to the Fathers. *Bellarm. l. 4. de Christo. c. 16. p. 396. 397.* &c.

Ninthly, Bellarmine and all other Papists against Lyranus.

Nic. Lyranus non tantæ autoritatis est, &c.

Nicolaus Lyranus is not of so great authority that we should oppose him to all the auncient Fathers and Historians, which say, that *Peter* was slaine at Rome (not as *Lyranus* at Hierusalem.) *Bellarm. l. 2.* of the Pope of Rome, *ch. 10. pag. 210.*

Tenthly, Aeneas Syluius confuted by Bellarmine.

Quod ante Nicænum, &c.

THat speech of *Aeneas Syluius* (afterwards Pope) that before the Nicene Councel each man liued to himself, and there was small respect had of the Bishop

Bishop of Rome is partly true, and partly false: It is true that the power of the Popes was somewhat in those times hindred; but it is not true that there was so little respect giuen him. *Bellarm. l. 2. de Pontif. c. 17. pag. 252.*

DECAD. III.

First, Martinus Polonus confuted by Bellarmine.

THE confutation of *Martinus Polonus* which liued An. 1250. in that storie of Pope *Ioane*, deliuered from him by *Sigebertus*, *Marianus Scotus*, *Platina* and others. See *Bellarm. l. 3. de Pontif. c. 24. pag. 464. 465*, &c.

Quod fabula sit narratio Martini, &c.

Secondly, Bellarmine against Valla.

THE sixteenth is Pope *Celestinus*, whom *Laurentius Valla* affirmes, to haue been infected with the heresie of *Nestorius*; in his declamation against the Donation of *Constantine*. But *Valla* lyes falsly. *Bellarm. l. 3. de Pont. c. 10. p. 512.*

Decimussextus est Celest.

Thirdly,

Thirdly, Durandus and Adrian against Pope Gregorie and Bellarmine.

Gregor. I. in Epist. 26. ad Johan. Caralitanum.

SAint *Gregorie* the first is by *Durandus*, in 4. *Di.* 7. *q.* 4. accused of error, for that he permitted vnto presbiters to conferre the Sacrament of confirmation; which is onely by right proper to Bishops: By reason of which place of *Gregorie*, *Adrian* in quest. of confirmation, *art. vlt.* affirmeth, that the Pope may erre in defining points of Faith, but in truth, not S. *Gregorie* erreth herein, but *Durandus and Adrian. Bellarm. l.* 4. *de Pont. c.* 10. *p.* 517.

Fourthly, Gratian, Gerson, Panormitan answered by Bellarmine.

Primo ex Gratiano.

GRatians speech (36. *quest.* 2. *can. vlt*) that *Hieromes* authority being defenced by Scripture, crossed a whole generall Councell; and *Panormitans*, and *Gersons*, that one priuate mans opinion, if he be furnished with better authorities from Scripture, is to bee preferred to the opinion of the Pope: and that any one learned man may, and ought in some cases to resist a whole Councell: See confuted, and qualified by *Bellar. l.* 1. *de Concil. cap.* 16. *p.* 72.

Fiftly, Pighius, Turrecremata, Caietane, other Popish Doctors against Bellarmine in fiue seuerall opinions.

Sunt de hac re quinque opiniones. &c.

IN this question, whether in case of heresie the Pope may be iudged and deposed, there are fiue different opini-

opinions. The first of *Albertus Pighius*, 4. booke of Eccles. Hierarchy, ch. 8. who holds that the Pope can not be an Hereticke, and therefore can in no case be deposed: which is a probable opinion, but not certaine, and is contrary to the common opinion. The second of *Io. de Turrecremata*, 4. B. part 2. c. 20. that the Pope, in that he fals into an heresie, though inward and secret, is without the Church and deposed of God; and therefore that he may be iudged, that is declared to be deposed (*de facto*) if hee yet refuse to yeelde. But this opinion I cannot allow. The third is in another extreame, that the Pope, neyther for secret nor manifest heresie is, or can be deposed: This *Io. Turrecremata* in the place forecited confuteth; and indeed it is an opinion very improbable. The fourth is *Caietanes* in his Tract of the authority of the Pope and the Councel, ch. 20. and 21. That a Pope which is manifestly hereticall, is not (*ipso facto*) deposed, but may and ought to be deposed by the Church: which opinion in my iudgement cannot be defended. Here therefore *Bellarmine* defends these positions against *Caietane*.

1 That euery manifest hereticke is *ipso facto* deposed, out of Tit. 3.

2 That a manifest hereticke cannot be the Pope.

3 That an hereticke lobsing faith, and retaining the Character still, is yet without the Chuch.

4 That the Pope cannot be deposed for ignorance or wickednes.

5 That the Pope may not bee deposed by the Church.

The fift opinion is true, that the Pope being a manifest hereticke, ceases of himselfe to be Pope and head of the Church: as of himselfe he ceases to be a Christian and member of the Church; and therefore that he may be iudged and punished by the Church. *Bellarmine* 2. b. of 3. *Gener. Contro. chap.* 30. *pag.* 317.

Sixtly, Some nameless Doctors against Bellarmine.

Huc referri potest opinio quorundam Catholicorum, vt refert Iodoc. Clich. &c.

IT is the opinion of some Catholikes, as *Iodocus Clictoneus* reporteth, that Mahumet was that Antichrist properly called, because he came about the yeare 666. as *Iohn* foretold. But this reason of theirs is friuolous, *Bellarm.* third booke of the Pope, *chap.* 3. *pag.* 346.

Seuenthly, Bellarmine against Bb. Iansenius.

Quo loco non possum satis, &c.

I Cannot enough maruell what Bishop *Iansenius* meant, in that he wrote that although it be the opinion of all the auncient, that *Elias* shall come, yet that it is not conuinced out of that place in *Ecclesiasticus chap.* 48. for if it be so as *Iansenius* saith, it followes that *Ecclesiasticus* both is, and hath written false. *Bellarm.* in 3. b. *c.* 6. *pag.* 357.

Eight-

Eightly, Dominicus a Soto against Bellarmine.

ONe doubt remaines, whether by the cruell persecution of Antichrist, the Christian faith and Religion shall be vtterly extinguished: *Dominicus a Soto* defends it in 4. booke of sentences, *d.4.6.q.1.art.1.* But this opinion in my iudgement cannot be defended. *Bellarmine l.3 chap.17.pag.417.*

Vnum superest dubium, Anne, &c.

Ninthly, Gerson, Almaine, Pope Adrian, Hosius, Eckius, &c, Pighius, Thomas Waldensis, in three contradictory opinions.

COncerning the Popes certainety of iudgement, there are foure diuers opinions. The first is, that the Pope as Pope may be an heretick in himselfe, and may teach others heresie, although he define something euen with a generall Councell: This is the opinion of all the hereticks of this time, *Luther, Calain, &c.*

Quatuor tantum remanent diuersa, &c.

The second that the Pope as Pope may be an heretick, and teach heresie if he define without a generall Councell, and that it hath so happened. This opinion followes *Nilus* in his booke against the Primacy of the Pope. *Io. Gerson*, and *Almaine*: *Alphonsus de Castro*, and Pope *Adrian* the sixt, in the quæst. of confirmation: which opinion is not meerely heretical, but is erroneous and neare to heresie.

The third in an other extreame, That the Pope can-

cannot by any meanes be an hereticke, nor teach heresie publiquely, though he should alone determine any matter. So holds *Albert Pighius* B. 4. of *Eccles. Hierar. c.* 8.

The fourth, That the Pope whether he may be an heretick or no, cannot by any meanes define any hereticall point to be beleeued of the whole Church. This, which is the commoneſt opinion, holds *Thomas* 22. *queſt.* 1. *art.* 10. *Tho. Waldenſis, l.* 2. of the Doctr. of faith, ch. 47. *Io. de Turrecremata, Io. Driedo, Caietane, Hoſius, Eckius, Io.* of *Louan, Petrus a Soto, &c. Bellarm.* B. 4. of the Pope, *ch.* 2. *pag.* 473.

Tenthly, the Sorboniſts and ſome other concealed Doctors againſt Bellarmine.

Qui locus tribus modis expoſui ſolet. &c.

THat prayer of Chriſt for *Peters* faith, that it might not faile, is expounded:

1. By the Pariſian Diuines, That the Lord prayed for his vniuerſall Church, or for *Peter* as he bore the figure of the whole Church, which expoſition is falſe.

2. Others that liue at this day teach; That the Lord in this place prayed for the perſeuerance of *Peter* alone in the grace of God, vntill the end, confuted by foure arguments.

3. The third expoſition is true; That the Lord obtained for *Peter* two priuiledges: One, that hee ſhould neuer looſe the true faith, though neuer ſo much tempted; The other, that he as Pope ſhould neuer

neuer teach any thing against the faith. *Bell. b. 4. ch. 3. pag. 477.*

Decad. IIII.

First, Melchior Canus and others, against Pighius, Hosius, Io. Louan, Onuphrius.

NOt only the heretickes, but some Catholicke Doctors, haue held Pope *Honorius* to haue been an hereticke, so doth *Melchior Canus* from the two Epistles of *Honorius* himselfe to *Sergius*, wherein he approoues the doctrine of the Monothelites: from the 6. Synod, Act. 13. seuenth Synod. Act. last, eighth Synod, Act. 7. From the Epistle of Pope *Agatho*, from the Epistle of Pope *Leo* 2. from *Tharasius*, *Theodorus*, *Epiphanius* the Deacon, *Bede*, &c. But in the behalfe of *Honorius* haue written *Albert Pighius*, *Hosius*, *Io.* of *Louan*, *Onuphrius. Bellarm. B. 4. ch. 11. pag. 519.*

Nec solum heretici.

Secondly, Alphonsus de Castro against Bellarmine, Celestin Pope against Innocentius.

ALphonsus *de Castro* affirmes flatly, that Pope *Celestinus* was an hereticke; the first Booke of

Tricesimus tertius est Celestinus 3. quem Alphonsus, &c.

heresi. chap. 4. for that he held Matrimony so dissolued by heresie, that he whose wife was proued heretical, might marry againe: Contrary to which is taught by Pope *Innocentius* [3. ch. *Quanto.* of *diuorces*] and the same is defined in the Councell of Trent [*Sess.* 4. *Canon.* 5.] But I answer that neither *Celestinus* nor *Innocentius* determine any certainty of that matter. *Bellarm. l.* 4. *c.* 14. *pag.* 545.

Thirdly, Pope Nicholas against Pope Iohn, Bellarmine against Turrecremata.

Nicolaus 3. *qui in capite Exist. de verborum significatione in sexto definit.*

POpe *Nicholas* the third defines, that Christ by his word and example taught perfect pouerty, which consists in the abdication of all our substance; no power of it being left to a man, either in particular or common; and that such pouerty is holy and meritorious: But Pope *Iohn.* 20. in his extrauagants teaches this to be false and hereticall: *Io. de Turrecremata* goes about wholly to reconcile these two Popes: but in truth, if I be not much deceiued, they cannot be in all things reconciled. *Bellarm. b.* 4. *chap.* 14. *pag.* 546.

Fourthly, Occam, Adrian, Gerson, Erasmus against Bellarmine.

Iohannes 22. *Papa a multis reprehenditur.*

THat Pope *Iohn.* 22. was an hereticke in teaching that the soules of the blessed shall not see God till

till the resurrection, is affirmed by *Gul. Occam. Adrian, Erasmus, Io. Gerson.* He thought so indeede, but then it was not heresie, so to thinke, because no Councell had defined the question, and *Io. Villanus* reports, that the day before his death, he partly explaned, and partly recanted his opinion. *Bellarmine* same chapter and booke. *pag.* 548.

Fiftly, Abulensis against Turrecremata.

OF the inward iurisdiction in the Court of conscience; there is some dissention amongst our Authors: for *Abulensis* * holds this power giuen to all Priests immediately from God, when they are ordained: now that yet notwithstanding this, euery Priest cannot bind or loose whatsoeuer Christians, is therefore ordered, because the Church to take away confusion hath diuided Dioceses, and subiected one people to one Bishop, another to another. But *Io. de Turrecremata* ✠ teaches that this power is not giuen of God by the force of ordination, but by man vpon his meere iniunction. *Bellarm.* B. 4. c. 22. p. 589.

De secunda est quidem aliqua dissensio inter authores, &c.

* *In defensorio p. 2. c. 63.*

✠ *l. 1 Sum. c. 96*

Sixtly, Three ranks of Popish Doctors at variance.

HOw Bishops receiue their iurisdiction, there are three opinions amongst our Diuines. The first, that as well Apostles as other Bishops, did, and doe receiue it immediatly from God. So teach *Franciscus*

Sunt tres de ea re Theologorum sententiæ.

cus Victoria, and *Alphonsus de Castro.* The second of those that hold, the Apostles not to haue receiued their iurisdiction from Christ, but from *Peter*; and Bishops not from Christ, but *Peters* successor. So *Io. de Turrecremata* and *Dominicus Iacobatius.* The third of them, which teach, that the Apostles indeed receiued all their authority immediately from Christ; but other Bishops receiued it not from Christ, but from the Pope: so holds *Caietane, Dominicus a Soto, Franciscus Vargas, Herbæus, Gabriell, Bonauenture, Albert, Durand.* and others. *Bellarm. B. 4. c. 22. p. 590.*

Seuenthly, Aug. Triumphus, Aluar. Pelagius, Hostiensis, &c. against Henricus, Turrecrem. Pighius, Waldensis, &c.

De qua &c. tres inueniuntur auctorum sententiæ &c.

OF the Popes temporall power, are three opinions of authors: First that the Pope hath full power ouer all the world, both in spirituall things and temporall. So teach *August. Triumphus, Aluarus Pelagius,* and many Lawyers, *Hostiensis, Siluester,* and others not a few: yea *Hostiensis* goes further, and teaches, that all dominion of Infidell Princes, is by Christs comming translated to the Church, and rests in the Pope.

The second in another extreame, that the Pope as Pope and by the law of God, hath no temporall power, nor can any way rule ouer secular Princes, and depriue them of their Prince-dome, though they deserue it. So all the heretickes.

The

The third, which is the meane betwixt both, is the commoneſt opinion of Catholike Diuines, that the Pope as Pope hath not directly and immediately any temporall power, but onely ſpirituall; yet in reſpect to his ſpirituall iuriſdiction, that hee hath at leaſt indirectly a certaine power, and that ſupreame, euen in temporall things. So teach *Hugo, Halenſis, Durandus, Henricus, Driedo, Turrecremata, Pighius, Waldenſis, Petrus de Palude, Caietane, Francis Victoria, Dominicus a Soto, Nicholas Saunders, &c.* What *Thom. Aquinas* thinkes of this temporall power of the Pope, is vncertaine. *Bellar. l. 5. c. 1. pag. 600.*

Eightly, Onuphrius againſt Bellarmine and Hoſtienſis.

Onuphrius writes, that the appointment of the Electors of the Romane Empire, was done by *Gregorie* the tenth, but *Innocent.* 3. which was before *Gregorie* 10. ſpeakes of this Inſtitution, and *Hoſtienſis* that was likewiſe before him, ſaith, that *Innocentius* ſpeaks of the ſeuen Electors: and *Aluarus Pelagius*, who liued in the memorie of *Gregorie* 10. reports this to haue beene the act of *Gregorie* 5. *Bellarm. l. 5. c. 8. p. 633.*

Onuphrium in libro de comitijs imperialibus contra communem Hiſtoricorum ſententiam ſcripſiſſe &c.

Ninthly, Pighius againſt Bellarm. Pope Celeſtine, Councell of Chalcedon.

THE beginning of Councels *Albertus Pighius* in his 6. B. of the heauenly Hierarchy ch. 1. defends

Hanc autem originem, &c.

to be altogether humane and deuiſed by natura ll reaſon; But it is more probable that it is Diuine, for the Councell of Chalcedon in an Epiſtle to *Leo*, and the ſixt Synod, Act. 17. and Pope *Celeſtine* in an Epiſtle to the Councell of Epheſus, and the third Councell of *Toledo*, teach that Councels are imported in thoſe words of Chriſt, *Matth.* 18. Whereſoeuer two or three, &c. *Bellarm. de concil. & Eccleſ. milit. lib. 1. c. 3. pag. 25.*

Tenthly, ſome vn-named Catholickes againſt Bellarm. Turrecremata, Canus.

Secundo aliqui Catholici oby, &c.

SOme Catholickes hold, that all Biſhops are not Iudges in Councels, for then (ſay they) the Pope ſhould be bound, who is preſident in the Councell, to follow the greater part of Biſhops; but this is falſe, as appeares in the practiſes of *Damaſus* and *Leo*.

I anſwere firſt, that perhaps it neuer fell ſo out, that the Pope ſhould follow the leſſer part in the Councell, when they haue giuen their voices without all fraud. Secondly I ſay, that the Preſident of the Councell, as Preſident, muſt follow the greater part of the voyces; but the Pope not as Preſident, but as the chiefe Prince of the Church, may recall and retract that iudgement. So *Io. de Turrecremata* [*lib. 3. c. 6. 3.*] and *Canus* [*lib. 5. c. 5*] *Bellarm. ibid. ch. 18. p. 81.*

DECAD. V.

First, Bellarmine against some Catholikes nameleſſe.

THat particular Councels confirmed by the Pope cannot erre in faith, and manners, there are ſome Catholickes that denie: which as yet are not by the Church condemned for Heretickes: But ſurely it is raſh, erroneous, and neare to hereſie, to affirme that particular Councels confirmed by the Pope may erre. *Bellarmine, l. 2. ch. 5. p. 114.*

Concilia particularia, &c.

Secondly, Alanus Copus against Bellarmine.

IT is a very vncertaine thing, what was decreede of Images in the Councell of Francford; for the ancient authors agree not with themſelues: by reaſon of this confuſion, *Alanus Copus* in his fourth and fift Dialogue, teaches, that in that Synod of Francford the hereticall Councell of Conſtantinople was onely condemned: the Nicene not onely not condemned, but confirmed: which opinion I wiſh to be true, but I ſuſpect it to be falſe. *Bellarmine ibid. chap. 8. pag. 137.*

Rem eſſe incertiſſimam, &c.

Thirdly, Bellarmine against Vega.

Respondent quidam, vt Vega, &c.

SOme answere, as *Vega* in the Councell of Trent [b.3.c.39.] that any Councell is lawfull, if held by the faithfull, not for that Historians witnes so, but because the Councell it selfe defineth so of it selfe; for they vse euer in the beginning of their act, so to determine their meeting lawfull, and in the Holy Ghost. But sure this answere is not sound; for first the auncient Councels had not wont to witnesse so of themselues. Secondly, eyther it appeares to vs, that the Councell is a lawfull one; or it appeares not: if it do appeare, such a Decree is in vaine, if it doe not appeare, we shall as well doubt of that Decree, as of the Councel. *Bellarmine same booke, cap. 9. pag.* 148.

Fourthly, Parisienses against Caietane: Turrecremata and Bellarmine against Canus.

De Conciliis vniuersalibus, &c.

OF generall Councels there are diuers opinions amongst vs. First the Diuines of Paris, and all those which teach, that the Councell is aboue the Pope, thinke that lawfull generall Councels cannot erre, euen before the confirmation of the Pope. Contrary to these, teach others, as *Caietane* [in *Apolog.*] *Io. Turrecremata*, [*lib.* 3. *cap.* 32. 33, 34.]

P. 2. c. 21.

But

But when Councels define ſomething with the conſent of the Popes Legates, not hauing had full inſtruction: what authority they haue, is ſtil in controuerſie. But I thinke ſuch a Councell may erre, before the popes owne confirmation. *Canus* and others hold the contrary. *Bellarm. l. 2. c. 11. p. 153.*

Fiftly, Bellarmine againſt Gratian.

Gratianus diſt. &c.

Gratian diſt. 19. affirmes, that the decretall Epiſtles of popes ought to be numbred amongſt the Canonicall Scriptures, and *Di.* 20. he ſaith, that the Canons of Councels are of the ſame authority with Decretall Epiſtles; and pope *Gregorie* in his firſt B. Epiſt. 24. ſaith, he reuerences the foure firſt Councels, as the foure Euangeliſts. I anſwere firſt, that *Gratian* was deceiued by a depraued copy, which he followed, &c. As for *Gregorie*, I anſwere that his (*As*) doth not ſignifie equality, but ſimilitude. *Bellarm. l. 2. c. 12. pag. 161.*

Sixtly, Three rankes of Popiſh Diuines diſſenting.

De propoſita queſtione tres &c.

IN this queſtion, Whether the pope be aboue the Councell, I finde three opinions of our Doctors. Firſt, that the Councell is aboue the pope: ſo affirm al the hereticks of this time: and the ſame is taught by Card. *Cameracenſis*, *Io. Gerſon*, *Iacob. Almaine*, and ſome others: Alſo *Nicol. Cuſanus*, Card. *Panormi-*

tanus, and his Maſter the Cardinall of Florence, and *Abulenſis* in *cap.* 18. of *Matthew*, *q.* 108. This opinion hath two grounds.

1 That the Pope is not properly the head of the whole Church, gathered together.

2 That the ſupreame power of the Church is as well in the Councell, as in the Pope; but in the Councell principally, immediately, and immoueably: And in the defence of this point, theſe Authors againe differ from themſelues, whiles ſome hold this power formally and ſubiectiuely in the Pope; and finally in the Church. Others will haue it formally and principally in the Church; and inſtrumentally in the Pope.

Second opinion is of ſome Canoniſts, which will haue the Pope aboue the Councell, and that he cannot vpon conſtraint be iudged by any; but that he may ſubiect himſelfe (if he will) to the Councell. So teacheth the *Gloſſe*, in *Canon. Noſſi, &c.*

The third is the more common opinion, That the Pope is ſo aboue the Councell, that he cannot ſubiect himſelfe vnto the iudgement thereof; if we ſpeake of a coactiue ſentence: So al the old Schoolemen hold; *Albert*, *Thomas*, *Bonauenture*, *Richard Paludanus*[a], ſo [b] *Antoninus*, [c] *Turrecremata*, [d] *Al. Pelagius*, *Iacobatins*, *Caietane*, *Pighius*, *Turrianus*, and *Saunders*, and many other there mentioned. *Bellarmine*, *l.* 2. *c.* 13. *pag.* 166.

a *In* 4. *d.* 19.
b 3. *p. tit.* 22. *c.* 10.
c *L.* 2. *c.* 93. *&c*
d *De planctu Eccle. l.* 1. *c.* 93.

Seuenthly,

Seuenthly, Councell of Basill against Eugenius, and Leo, Popes.

THat which the Councell of *Basill* defined of the authority of the Councell aboue the Pope, was neuer by any Pope allowed. Pope *Eugenius* first did professedly reiect it: then Pope *Leo* the tenth, in the last Councell of *Lateran, Sess.* 11. as also the whole Church, which euer held *Eugenius* (who by the councell of *Basill* was deposed) for the true Pope. *Bellarm. lib. 2. cap. 19. pag.* 186. where *Io. Gerson* is by him confuted.

Quæ autem definiuit.

Eightly, Driedo against Bellarm. and Canus.

THe Author of the booke *de Dog, Eccl. c.* 74. openly saith, that Nouices in Religion dying before their baptisme cannot be saued: but this seemes ouerhard: *Melchior Canus* holds they may be saued; because though they be not of the christian Church, yet they are of that Church, that comprehends all faithfull ones, from *Abel* to the end of the world. But this satisfies not: I answere, that this rule, No man without the Church can be saued, is to be vnderstood of those which neither indeede, nor in desire are of the Church. *Bellarmine, lib. 3. cap. 3. pag.* 159.

Author libri de Eccl.

Ninth-

Ninthly, Bellarmine against Alphonsus de Castro.

Hæreticos & Apostatas baptiz. Alphonsus, &c.

ALphonsus de Castro [in his second booke of the iust punishment of heretickes, chap. 24.] teaches that heretickes and Apostates, if once baptized are members and parts of the Church, although they openly professe false Doctrine: which opinion, as it is plainely false, so may easily be refuted. *Bellarm. l. 3. c. 4. p. 196.*

Tenthly, Alphonsus and others against Bellarmine.

De schismaticis, &c.

SOme Catholiks doubt concerning Schismaticks, whether they be of the Church: yea *Alphonsus de Castro* flatly affirmes them to be of the Church; but it is easie to shew the contrary out of Scriptures and traditions of the Fathers. *Bellarmine, l. 3. c. 5.* where also he holds the definition which pope *Nicholas* giues of the church to be imperfect. *p. 200. 203.*

DECAD. VI.

First, Catechism. Rom. Waldensis, Turrecremata, &c. against some nameless Papists.

De excommunicatis quod in Eccles. &c.

THat persons excommunicate are not of the church, is taught by the Catechisme of Rome, by *Tho. Waldensis, Io. de Turrecremata, Io. Driedo*, and some others. The contrary

is

is defended by others: whose three obiections are answered by *Bellarmine*. *Bellarm. lib. 3. cap. 6. pag.* 205.

Secondly, Bellarmine against some not named Papists.

FOr answering of that place of *Austen l. 2.* against *Cresconius*, that notorious wicked men are not of the Church; not only *Brentius* and *Caluin* heretikes, but some Catholikes, faine two Churches, and they doe but faine them indeede; for neyther Scripture nor *Austen* euer mention more then one. *Bellarm. l. 3. c. 9. p. 229.*

Propter hæc loca &c.

Thirdly, Bellarmine against Turrecremata.

THat close Infidels, that haue neyther faith nor any other Christian vertue, yet externally for some temporall commodity, professe the Catholike faith, belong not to the true Church, is taught, not onely by the Caluinists, but by some of our Catholikes; amongst whom is *Io. de Turrecremata, l. 4. de Eccles.* But we follow their phrase of speech, which say, that those, who by an externall profession onely are ioyned to the faithfull, are true parts of the body of the Church, though drie and dead. *Bellarm. l. 3. c. 10. pag. 232.*

Restant infideles occulti, &c.

So Thomas Waldensis, Io. Driedo, Peter a Soto, Hosius, Canus, & others.

Fourthly, Alexander Alensis, and Turrecremata against Bellarmine.

Non desunt etiam Catholici qui dicant, &c.

THere are some Catholike Doctors, which teach, in the passion of our Lord, there remained true faith in none, but the blessed Virgin alone: and that they hold to be signified by that one candle, which alone is kept light in the third night before Easter. So holds *Alexander Alensis* [3. p. q. vlt. art. 2.] and *Iohn de Turrecremata* [*l.* 1. *de Eccles.* c. 30.] But I wonder at *Turrecremata*, who for so slight an argument from a candle, saith, it is against the faith of the Vniuersall Church to affirme otherwise. For *Rupertus* in his 5. booke of Diuine offices, chap. 26. sayeth, that in his time, the last candle also had wont to bee quenched. It may be answered rather with *Abulensis*, that by this candle is signified, that onely in the blessed Virgin; there was for those three dayes an explicit faith of the resurrection. *Bellarmine l.* 3. c. 17. *pag.* 27.

Fiftly, Caietane, Francisc. Victoria, against other Doctors.

Si nulla extaret &c.

IF there were no constitution for the choice of the Pope, and all the Cardinals should perish at once: the question is, in whom should be the right of the Election. Some hold, that the right of the choyce (setting aside the positiue law) should belong to the Coun-

Councell of Bishops: as *Caietane* in his treatise of the power of the Pope and Councell, chap. 13. *Franciscus Victoria, Relect. 2. q. 2.* of the power of the Church: others (as *Silvester* reports, in the word excommunication) teach, that it pertaines to the Clergy of Rome. *Bellarm.* in his first booke of the members of the Church militant. *c. 10. p. 52.*

Sixtly, Bellarmine against Antonius Delphinus, and Michael Medina.

Sexta obiectio ex S. Hieronimo in com. &c.

TO that obiection out of *Ierome*, who saith vpon the first to *Titus*, that a presbiter is the same with a Bishop; is answered by *Antonius Delphinus* (*l. 2.* of the Church) that in the beginning of the church all Presbiters were Bishops. But this satisfies not. *Michael Medina* [in his first booke *de sacr. hom. Origine*] affirmes, that S. *Ierome* held the same opinion with the Ærian heretickes, and that not onely *Ierome* was in this heresie, but also *Ambrose, Austen, Sedulius, Primasius, Chrisostom. Theodoret, Oecumenius, Theophilact.* The opinion of these men was condemned, first in Ærius, then in the Waldenses, and after in Wickliffe. But this opinion of *Medina* is very inconsiderate. *Bellarm.* same booke *c. 15. p. 75.*

Seuenthly, Bellarmine against Onuphrius.

Onuphrius in libro de Cardinalium Titulis &c

THe opinion of *Onuphrius* concerning the names or titles of Cardinals, see confuted by *Bellarmine* in the same booke, *c. 16. p. 82.*

Eightly, Io. Maior. and Iodoc. Clictoneus against S. Thomas, Caietane, Sotus.

Ac vt a primo incipiamus, Io. Maior, &c.

IOhannes *Maior* holds, that the vow of single life of Priests, stands by the law of God, and therefore cannot be dispensed with: So also *Iod. Clictoneus* [in his booke *de Contin. Sacerd.*] who there defends two opinions which cannot hold together: but S. *Thomas* [in 2.2.q.88.art.11.] saith plainely, that the vow of continency, is onely by the decree of the Church, annexed to holy orders, and therefore may be dispensed with: the same teaches *Caietane in opusc.* and *Sotus* in his seuenth booke of Iustice, &c. *Bellarm lib. 1. cap. 18. pag. 92.*

Ninthly, Erasmus and Panormitan against the other Popish Doctors.

Præterea Erasmus, &c.

ERasmus in a declamation of the praise of Matrimonie, holds it profitable, that liberty of mariage should be granted to Priests: and the same is taught by Card. *Panormitan*, a Catholike and learned Doctor (in the Chapt *Cum olim.*) Against these errors we are to proue, that the vow of continency is so annexed to holy orders, that they neyther may marry, nor conuerse with their wiues formerly married. *Bellarm.* same booke, *c. 19. p. 93.*

Tenthly,

Tenthly, the Gloſſe, Innocent. Panormitan, Hoſtienſis, oppoſed by all Diuines, and ſome Canoniſts.

THe fourth error is of many of the canoniſts, which hold, that tithes, euen according to the determination of quantity, ſtand by the Law of God; and that no other quantity can be ſet downe by any humane law or cuſtome: So the *Gloſſe*, *Innocentius*, *Panormitan*, *Hoſtienſis*; but doubtleſſe it is a manifeſt errour, as not onely all Diuines, but ſome Canoniſts alſo teach, as *Syluester* in the word *Decima*, *queſt.* 4. and *Nauar. cap.* 21. And herein many of the Canoniſts offend double: once, in that they defend a falſhood; Twiſe, in that they doe almoſt condemne all thoſe Diuines as heretickes, which hold the contrary. *Bellarm.* ſame booke *c.* 23. *p.* 145.

Quartus error eſt multorum Canoniſtarum.

DECAD. VII.

First, Sotus against Syluester, and Nauar, Bellarmine and Aquinas with both.

WHether the Precept of Tithes, as it is Poſitiue and Humane, may by cuſtome bee altered, is doubtfull.

Dubium autem eſt, &c.

Sotus holdes directly it cannot,

booke 9. quæst. 4. art. 1. and thinkes that this is the iudgement of *Aquinas*. But I thinke with *Siluester* and *Nauarre*, that it may, and I doubt not, but this is the opinion of *Aquinas*. *Bellarm. ibid. p.* 148.

Secondly, Bellarmine against Thomas Waldensis.

Thomas VVald. doret Clericos debere, &c.

THomas Waldensis teaches, that Clerkes should eyther giue their goods to the poore, or lay them together in common; and proues it by some sentences of Fathers, *Origen, Hierome, Bernard.* But it is certaine that Clerkes are not by their profession, tyed to put away their patrimony. *Bellarmine* same booke, *c.* 27. *p.* 156.

Thirdly, Marsilius Paduan. Io. de Ianduno. Turrecremata: Canonists, Glosse, Driedonius, Francisc. Victoria, Dominicus a Soto, Couarruuias dissenting.

Postrema restat quæstio de libertate Eccles.

IN the question concerning the liberty of Ecclesiasticall persons, are three opinions: First is of many heretickes, that Clerkes are and should be subiect to secular powers, both in payment of tributes, and in iudgements, especially not Ecclesiasticall: So also *Marsilius* of *Padua*, and *Io. de Ianduno* teach, that Christ himselfe was not free from paying tribute, and that he did it not voluntarily, but of necessity, as is reported by *Turrecremata*.

The second opinion in another extreame, is of many

many Canoniſts, who hold that by the Law of God, Clerkes and their goods are free from the power of ſecular Princes: ſo teaches the *Gloſſe*, in *Can. Tributum*: and of this minde ſeemes *Io. Driedonius* to be in his booke of Chriſtian liberty, ch. 9.

The third in the meane, is of many Diuines, that clerkes are free partly by the law of God, partly by the law of men, and partly neyther way: ſo thinkes *Franciſcus Victoria*, *Dominicus a Soto*, *Couarruuias* in his booke of practicall quæſtions. *Bellarmine* ſame booke *cap.* 28. where he diſputes againſt the Canoniſts, confutes *Cornelius Ianſenius*, and followes *Toſtatus* and *Caietane* in the expoſition of *Auſten*, and laſtly, refels *Dominicus a Soto, &c. pag.* 159. 166. 167.

Fourthly, Dominicus a Soto and Alphonſus againſt Saint Thomas and Bonauenture.

IT is a queſtion among Diuines, whether dueties commanded by God, doe properly fall within the compaſſe of our vowes: for ſome denie it, as *Thomas* and *Bonauenture* (in 4. diſt. 38.) Others affirme it, as ſome latter writers *Dominicus a Soto*, *l.* 7. *de iuſtit. & iure*: *Alphonſus a Caſtro. l.* 1. of penall law, &c. *c.* 10. *Bellarmine Controu.* 5. *Gener. b.* 2. *c.* 19. 1. *De membr. Eccleſ. militant. pag.* 278.

Queſtionem eſſe inter Theologos, &c.

Fiftly,

Fifily, Scotus and Albertus, and Bellarmine against Saint Thomas.

Et quamuis, S. Thomas.

ALthough Saint *Thomas* doth not admit an absolute vow of virginity, in the blessed Virgin, before her espousal, yet *Scotus* doth admit it, in 4. dist. 30 quæst. 2. And before *Scotus*, *Albertus Magnus* in his booke of the praises of our Lady, and before *Albert* the holy Fathers, *Nissenus* and *Augustine*. Neyther doe I see, how that vow can preiudice the celebration of her true marriage; if it be supposed (as all Diuines doe) that it was reuealed to her, that Saint *Ioseph* should neuer require of her matrimoniall beneuolence. *Bellarm. ibid. c. 22. p. 296.*

Sixtly, Scotus, Paludanus, Caietane, against Albertus, Thomas, Bonauenture, Richard, Durand, &c.

Vtrum autem post votum.

WHether after a solemne vow made, matrimony be quite dissanulled by the law of God, and of nature; or onely by the law of the Church, is questioned: For *Albertus*, *S. Thomas*, *S. Bonauenture*, *Richard*, and *Durand*, in the 4. dist. 38. and *Dominicus a Soto* in his 7. booke of law and iustice, q. 2. art. 5. will haue the mariage, by the law of God and nature vtterly void, if it be made after a solemne vow taken: But *Scotus* and *Paludanus* in 4. d. 38. and *Caietane*, and all the whole schoole of Lawyers (as *Panormitan* reporteth) affirme, that such mariage is onely voyde by the

the law of the Church. *Bellarm.ibid.c.34.p.378.*

Seuenthly, Erasmus and Espencæus, Iustinian and Gregory, Bellarmine and the common sort disagreeing.

OF the fourth are two extreame errors: One of *Martin Chemnitius* and the *Magdeburgenses*, who teach, that Matrimony whether ratified and consummate, or ratified only, cannot be dissolued by the profession of a monasteriall life. So also teacheth *Erasm.* [vpon 7.ch.of 1.Cor.] and to the same iudgement inclineth *Claudius Espencæus* in his sixt b. ch 4. of Contin. Another errour in the contrary extreme, that mariage, thogh fully consummate, is dissolued by entring into Religion: So decreed *Iustinian* G. of Bishops, and this law is related by *Gregorie*, (b.9.Epist.39.) But the iudgement of the Church is in the meane between both, that matrimony ratified onely, is so dissolued, not when it is consummate: So besides many Canons, the Councell of Trent. Sess. 24.Can.6. *Bellarm.ibid.th.38.p.394.&c.*

De quarto duo sunt errores extremi.

Eightly, Io. of Louain and Bellarm. against George Cassander.

THE third error is of *George Cassander* [in his b. of the office of a good man] who holdeth that Princes ought to seek a way of reconciliatiō betwixt the catholiks, Lutherans, Caluinists, &c. and til they do find it out; that they ought to permit to euery one his

Tertius error est, &c.

his own faith; so that they al receiue the scripture and the Creed Apostolike. This is a manifest error, and against him wrote of the Catholike Doctors, *Iohn* of Louan; of the hereticks *Iohn Caluin*: and this opinion may easily be confuted. *Bellarmine l.3.c.19.p.500.*

Ninthly, Same nameless Doctors, also Scotus, Thomas, and Bellarmine in three divers opinions.

Non defuerunt qui, &c.

THere haue beene some which haue denied, that veniall sinne could be remitted after this life, as Saint *Thomas* reports, [in 4. dist. q. 21. art. 2.] but said, that all veniall sinnes are remitted in the instant of death, by a finall grace: But they are deceiued, for both Scriptures and Fathers teach vs, that small sins are remitted after this life, &c. Others (as *Scotus* in the 4. dist. 21. q. 1.) say, that sinne after the act is passed, leaues onely a guilt of punishment behind it: and therefore veniall sinne is said to be remitted in Purgatorie, because it is there wholly punished: but mortall sinne is not said to be forgiuen after this life, because it is neuer there totally punished. This opinion is also false. Another opinion of the same *Scotus* is, that venial sinnes are remitted in the first moment of the soules seperation from the body, by the vertue of our fore-going merits: but this pleaseth me not: the opinion of *Thomas* is truer, that veniall sinnes are remitted in Purgatorie by the act of loue and patience, &c. *Bellarm. 6 controu. gener. of Purgat. l.1.c.14. p.84.*

Tenthly

Tenthly, some vn-named Papists against Bonauenture, Scotus, Durand, Thomas, &c.

SOme Catholikes, to proue that (as they hold) soules in Purgatory may merit, argue thus: The soules in Purgatorie haue all things necessarie for merit; for they haue grace, faith, charity, freewill, &c. Also they proue it by the authority of Saint *Thomas*, in 4 dist 1. q 1. art. 3. But I answere to the argument; That the soules in purgatorie cannot merite, because they are not in the state of their passage; for God hath onely decreed, during this life to accept our good workes for merit: and after this life, good workes are the effects of glory: euill the effects of damnation. For Saint *Thomas*, I answere, that he changed his opinion, for (in q. 7. of euill, art. 11.) he saith directly, that there can be no merit in purgatorie: so also *Bonauenture*, *Scotus*, *Durand*, and others. *Bellarm. ibid. l. 2. c. 3. p. 106.*

Argumentum tertium quorundam Catholicorum.

Decad. VIII.

First, Carthusian, Michael Baij, Gerson, Roffensis against the common opinion of Diuines.

THe third question is, whether the soules in purgatorie be certaine of their saluation or no: Some Catholikes teach, that they are not; who hold that there be sundrie pu-

Tertia quæstio nunc, &c.

punishments in Purgatorie; whereof the greatest is vncertainty of saluation, with which they say, some soules are only punished. So seemes *Dionisius Carthusianus* to hold, by reason of certaine visions, which he reports; and so teaches *Michael Baij* in his 2. b. of merit of workes, ch. 8. This way seemes to tend the opinion of *Io. Gerson, lect.* 1. of spirituall life, and *Io.* of Rochester against the 32. artic. of *Luther*. who hold veniall sinne to be onely vpon the mercy of God: and therefore that it may (if God so will) be eternally punished, &c. But the common opinion of Diuines is, That all soules in purgatory are certaine of their saluation. *Bellarm. ibid. c. 4. p. 108.*

Secondly, Bellarmine warranted by Bede, Carthusian, and Gregorie against the Councell of Florence, and all Diuines.

Quantum ad primum, difficultas, &c.

IN the first question concerning the number of places, there is great difficultie; for on the one side all Diuines teach, that there are no other receptacles beside the foure mentioned; and the Councell of Florence (Sess. vlt.) defines, that the soules which haue nothing to be purged, are straight taken into heauen: On the other side *Beda* in his 5. booke c. 13. tels of a very probable vision, which he doubted not to beleeue; wherein was shewed to a certaine soule which after returned to the body, besides hell, Purgatorie and heauen, a goodly flourishing, pleasant, light-some and sweete Medow, wherein liued those soules which suffred nothing, but onely stayed there because they

Quoddam quasi pratum florentissimum lucidissimum, edoratiu, amœnum.

were

were not yet fit for heauen; and diuers such visions are brought by *Dionysius Carth.* & *Greg.* And it seemes to me not vnprobable that such a place there is to be found, which belongeth to Purgatorie: for though there be no punishment of paine, yet of losse there is. Therefore this place is a milder kind of purgatorie, and as it were a more Gentlemanlike and honorable prison. *Bellarm. ibid. c. 7. p. 123.*

Mitissimum purgatorium, & quasi carcer quidam Senatorius, & honoratus.

Thirdly, Alphonsus Ciaconus against Melchior Canus, and Dominicus a Soto.

IF this history of Traian should be defended, we must say, that Traian was not absolutely condemned to hell, but onely punished in hell according to his present demerite, and that the sentence was suspended by reason of *Gregories* prayers foreseene by God; and therfore that he was not immediatly translated from hell to heauen, but first vnited to the body, then baptized, and then that he did penance in this life: and this is the common answere of S. *Thomas*, *Durand*, *Richard*, and others: But I rather incline to the opinion of *Melchior Canus*, which simply reiects this history as fained: and of *Dominicus a Soto*, notwithstanding the Apology which *Alphonsus Ciaconus* hath 3. years agoe published, for this story. *Bel. ib. c. 8. p. 124.*

Si hæc historia, &c.

Fourthly, Sotus, Abulensis, Thomas, Richardus, and Durandus differing.

OF the damned I say: that he that is absolutely damned to eternal punishmẽt cannot be recal-

De damnatis similiter dico, &c.

led to life; for then the damnatiō of the wicked shold be vncertain. Against this opinion is *Abulensis* [quæst. 57. in the fourth booke of the Kings:] To the instances brought, *Soto* answers, that those Heathens were onely inuincibly ignorant, and therefore in Purgatorie: but I say, that those which were rayled, though they did deserue eternall damnation, yet were not condemned, but that their iudgement was suspended, and that in the meane time they were punisht, according to their present iniustice: So holds Saint *Thomas*, *Richardus*, *Durand*, and others. *Bellarm. ibid. c.8. pag.133.*

In 4 sent. di. 45.

Fiftly, Bellarmine against Dominicus a Soto.

BEsides these errours; it was the opinion of *Dominicus a Soto* [vpon the 4. sent. dist. 19. q. 3. art. 2.] that no man remaines ten yeares in Purgatorie. Whom see how *Bellarmine* confutes by reasons, by visions, by the custome of the Church. *Bellarmine ibid. c. 9. pag.133.*

Præter hos errores, &c.

Sixtly, Thomas and the Schoolemen against the visions of Bede and Carthusian.

De tertio Dubio &c.

COncerning the third doubt, it is altogether vncertaine; for, that the soules in Purgatory are punished neyther by Diuels, nor by Angels, but by fire onely, is taught by the Schoolemen, as *Thomas*

[vpon

[vpon 4.dist.20.art.5.] On the other part, that the soules in Purgatorie are punished by diuels, is taught by many reuelations, as that of S. *Fursæus* in *Beda, l. 3. hist. c.19.* and others: in *Dionysius Carthusian* in his book *de 4. nouissimis. Bellarm. ibid. c.13. p.137.*

Seuenthly, Bonauenture against Thomas.

Quamuis autem aliquo modo &c.

ALthough all men graunt in some sort, that the punishment or paines of Purgatorie are greater then the paines of this life: yet it is doubtfull how this is to be vnderstood; for Saint *Thomas* teaches two things: first that the paine of losse is the greatest of all paines, whether in Purgatorie, or in this life: Secondly, that the least paine of Purgatorie is greater then all the paines of this life. But *Bonauenture*, in 4. dist. 20. art. 1. teaches; first that the paine of losse in Purgatory is not greater then euery paine, whether of Purgatory, or of this life: Secondly, he teaches that the paines of Purgatorie are greater then the paines of this life, onely in this sense; because the greatest paine of purgatorie is greater then the greatest paine of this life: although there be found some other punishment in Purgatorie, lesse then some punishment in this life: which opinion pleaseth me best, for &c. *Bellarm. ibid. cap. 14. pag. 138.*

Eight-

Eightly, Dominicus a Soto against Petr. Cluniacensis.

Nec vlli dubium esse debet, &c.

NEither ought any man to doubt, but that the soules of the departed Saints, which raigne with Christ, doe pray for the soules of the Saints which are in Purgatorie: the contray whereof is rashly affirmed by *Dominicus a Soto*, b. 4. sent. dist. 45. qu. 3. art. 2. Whom *Bellar.* confutes by the authority of *Petrus Cluniacensis*, Saint *Austen*, and lastly, of the whole church, who in that praier, which begins, God the giuer of Pardons, beseecheth God that by the intercession of Saint *Mary* and all Saints, the soules of the departed may come to the fellowship of eternal happinesse. *Bellarm. ibid. c. 15. p. 141.*

Ninthly, Saint Thomas against Pet. Damian, and Bellarmine.

Quod autem mortui, &c.

THat the dead do good to the liuing, it is manifest: for 2. Macab. 15. we read that *Onias* and *Hieremias* long before departed, were seene to pray for the people of the Iewes then aliue: Neither is it incredible, that euen the soules in Purgatory doe pray for vs, and preuaile, since that the soule of *Paschasius* and *Seuerinus* (though in Purgatorie) wrought miracles, as appeares by *Gregorie*, [B. 4. of Dialog. ch. 40.] and *Peter Damian* in an Epistle of the miracles of his time: And though Saint *Thomas* in 2. 2. q. 83. art. 3. teach the contrary, yet his reason proueth nothing, &c.

&c. But although this be true, yet it seemes superfluous for vs, to sue to them that they may pray for vs; becaus they cannot ordinarily know, what we doe in particular, but onely in common know that we are in many dangers, &c. *Bellarm. ibid. c. 15. p. 142.*

Tenthly, Dominicus a Soto against many visions and Saint Brigit.

ONe doubt remaines, whether the restitution of a thing detained, profit the dead, and so become a fourth kind of suffrage: for the soules of the departed are said to haue often appeared, and intreated for restitution of those things, which either they had forgotten, or could not restore: and Saint *Brigit* in her 6. b. of Reuelations, ch. 66. affirmes, that the soule is so long tormented, till that which was vniustly taken away be restored. *Dominicus a Soto* [vpon 4. dist. 45. q. 2. art. 3.] holdes, that such restitution, if it be made, auailes nothing, nor hinders nothing, if vn-made; for God punishes not, but for our owne faults committed in our life time. *Vnum hic solum dubium, &c.*

As to those apparitions, I answere, that perhaps those soules doe not desire restitution, as it is restitution, but as an almes; for although it do not benefite the soule, that he restores, which is bound to restore it, yet it will much profite it, if another restore it which is not bound: for this is a kind of almes, and therefore satisfactory. *Bellarmine ibid. chap. 16. pag. 146.*

DECAD. IX.

First, Sotus against Paludanus.

Qui potest suffragijs, &c.

IT is the iust man onely, that can helpe soules by his suffrages: for the vniust cannot satisfie for himselfe, much lesse for others. But you will say, What if a iust Prelate commaund his spirituall sonnes, to pray or fast for the departed, and those sonnes be vniust? *Paludanus* answeres vpon 4. Sent. dist. 45, q. 1. That all those deuotions doe profite the dead: But *Sotus* vpon better grounds denies it, in the same place. quæst 2. art. 2. *Bellarm. ibid. c.* 17. *p.* 147.

Secondly, Caietane: some other Diuines, and the common opinion in three differences.

At dissentiunt de suffragijs particularibus, &c.

BVt our Diuines dissent about particular suffrages: for *Caietane* in the first Tome of his Opuscul. (trac. 16. q. 5.) teaches, that all soules indeede may be, and are helpt by the generall suffrages; but that by particular suffrages; those soules onely are helped, which haue particularly deserued to be helped by them, and such he holds to be those, who haue had a speciall deuotion to the Keyes of the Church, and haue beene careful for the soules of others.

Others, whom Saint *Thomas* cites [vpon 4. dist. 45.

45.q.2.art.4.] say, that the suffrages which are made for one, doe not onely profite him, but all others, and not him more then others: as a Candle lighted for the Master, equally giues light to the seruants in the same place. But the common opinion is betweene both these; that particular suffrages profite all them, and them onely (as in the nature of satisfaction) for whom they are made. *Bellarmine ibid. ch. 18. pag. 151.*

Thirdly, Thomas and Bellarmine against Guilielm. de Sancto amore.

Quarta expos. &c.

Guilielmus de Sancto Amore, would haue that place of Christs speech (*Goe sell all, and giue to the poore, &c.*) vnderstood onely of the preparation of the minde, that it should be so disposed, as that it could part with all things; against whom Saint *Thomas* wrote, opusc. 19. *Bellarmine, l. 2. de membr. Eccles. mil. cap. 9. pag. 228.*

Fourthly, Gulielm. de Sancto Amore, confuted by Bellarm.

Alter error fuit Gul. &c.

ANother error was, that of *Gulielmus de Sancto Amore*, and after him of *Io. Wickliffe*, who teach, that Monkes are bound to liue by the worke of their own hands, &c. *Bellarm. B.* of Monks, *cap. 41. pag. 420.*

Fiftly, Eraſmus, Agrippa, Ferus againſt all Catholikes.

Eandem hereſin noſtro ſeculo, &c.

ERaſmus, *Cornelius Agrippa*, *Io. Ferus* haue in our dayes reuiued that opinion of the Manichees, that warre is not lawfull for Chriſtians, holding herein with the Anabaptiſts. *Bellarm. l. de Laicis. c. 14. p. 476.*

Sixtly, eight opinions of Papiſts (and ſome ancient) concerning Purgatorie.

Quæſtio quarta ſequitur: vbi ſit Purgat.

COncerning the place where Purgatorie is, there are many opinions: The firſt, of ſome who hold that the ſoule is there purged, where it ſinned; and indeede that the ſoule is in diuers places purged, is probably gathered out of *Gregory, l. 4. Dialog. cap. 40.* and out of an Epiſtle of *Petrus Damianus*. But that all are puniſht where they ſinned, is not probable.

The ſecond is, That the places of ſoules are not corporall, ſo held *Auſten*, but he retracted it.

The third, That the place of puniſhment for the ſoule, is this world, &c.

The ſeuenth is, That not the earth, but the darke ayre, where the Diuels are, is the place of puniſhment.

The eight is, the common opinion of Schoolemen, That Purgatorie is in the bowels of the earth, neare to hell. *Bellarm. l. 1. of Purgat. cap. 6. pag. 117. 118.*

Seuenth-

Seuenthly Peter Lombard, Thomas, Bonauenture, Richardus, Marsilius against Thomas himselfe, Caietane, Durand.

THE Schoolemen inquire, whether the glory of the soule after the resurrection shall be greater then before: in two things they all agree: First, that the accidentall glory of the soule shall bee greater both in extention, and intention: Secondly, that the essentiall ioy shall be greater in extention, because it is now in the soule alone, then shall reach vnto the body also. But about the increase of essentiall glory in intention, they doe not agree: for *Peter Lombard* in his 4. of Sent. d. 49. And Saint *Thomas* vpon the same place: And Saint *Bonauenture*, and *Richardus*, and *Marsilius* say, that the essentiall glory shall then be greater in very measure, and degrees of intention: But on the contrary, Saint *Thomas* 1.2. q. 4. *art.* 5. and *Caietane*, in the same place, and *Durandus* say, that the essentiall glory shall not be greater in degrees of intention, but in extent onely. I affirme two things: First, that the first opinion is more according to Saint *Austens* meaning, and to *Haymons* in 6. Reuelat. and *Bernards*, &c. Secondly, that the second opinion is simply the truer: and therefore that Saint *Thomas* did well to change his opinion. *Bellarmine 7. Controu. Gener.* of the Church Triumph. *l. 1. c. 3. pag.* 58.

Est autem hic notandum scholasticos, &c.

Eightly, Bellarmine against Mart. Peresius.

Neq; obstat quod isti Patres, &c.

NEyther doth it hinder much, that the Fathers haue seldome mentioned (*Dulia* seruice) for when they say, that Images and Saints are to be worshipped, and not with (*Latria*) they shew sufficiently, that they ought to be worshipped with that kind of seruice, which we call *Dulia*, as *Beda* cals it vpon *Luke* 4. and the master of Sent. withal schoolemen, *l.* 3. Sent. There was no neede therefore that *Martinus Peresius* [in his worke of Traditions, part 3. consid. 7.] should say, that he did not greatly allow, that this name (*Dulia*) should be giuen to the worship of the Saints, since *Dulia* signifies seruice, and we are not the seruants of the Saints, but fellow-seruants, &c. *Bellarm.* same booke, *c.* 12. *p.* 83.

Ninthly, foure disagreeing opinions of Doctors.

De modo autem quo cognoscunt, &c.

HOw the Saints know what we aske of them, there are foure opinions of our Doctors: Some say, they know it by the relatiō of Angels: Others say, that the soules of the saints (as the Angels) by a certain marueilous celerity of nature, are after a sort euery where, and heare the prayers of their suppliants. The one of these is *Austens*, the other *Hieromes*, but neyther of them is sufficient. Others say, that the Saints see in God all things, from the beginning of their blessednesse, which may in any sort concerne them, and

and therefore alſo our prayers, which are directed to them: ſo teach *Gregorie* (B. 12. of his Morals) Saint *Thomas*, *Caietane*. Others laſtly ſay, that the Saints doe not from the beginning of their bleſſednesſe ſee our prayers in God; but that then onely they are reuealed by God to them, when we vtter them. And of theſe two latter, the firſt ſeemes to me to be ſimply the more likely: for if the Saints euer needed new reuelations, the Church would not ſo confidently ſay to all Saints, *Orate pro nobis*, pray for vs, but rather would deſire of God to reueale our prayers to them. *Bellarm. ibid. c. 20. p. 129.* 3. *par. q. 10. ar. 2*

Tenthly, Bellarmine againſt Catharinus and Thomas Caictane.

THE ſecond opinion, is of *Ambroſius Catharinus* in his treatiſe of Images, where he teaches, that God in the ten Commaundements ſimply forbids all Images: but that this precept was onely poſitiue and temporall. But this opinion is not allowed of vs, eſpecially becauſe Saint *Irenæus* directly teaches, that the Decalogue is naturall, excepting onely that Precept of the Sabboth; and *Tertullian* in his booke of Idolatry, holdeth, that this precept is moſt of all now to be obſerued: ſo *Cyprian* alſo, *Auſten*, *&c.* The third is of *Thomas Caietane* vpon 20. Exod. which teacheth, that not euery Image or Idoll is there forbidden, but onely that there is forbidden to any man, to make to himſelfe any Image, which he will take for his *Secunda opinio, &c.*

his God. This opinion displeases me onely in the manner of speech; for *Caietane* takes an Image and an Idoll both for one, which is false, &c. *Bellarm. l.2. contr.7.gener.c.7.* That is, *De Imaginibus sanctorum, l.2. c.7.p.176.*

DECAD. X.

First, Abulensis, Durandus, Peresius against Catharinus, Payua, Saunders, and Bellarmine.

Quarta opinio, &c.

THE fourth opinion is *Caluins*, in the first booke of his institutions, ch. 11. where he saith, it is an abominable sinne to make a visible and bodily Image of the inuisible and incorporeall God. And this opinion of *Caluins* is also the opinion of some Catholike Doctors, as *Abulensis* [vpon 4. Deuteron. quæst. 5.] and *Durandus* [vpon 3. dist. 9. q. 2.] and *Peresius* [in his booke of Traditions.] But I affirme three things: First, that it is not so certaine in the Church, that we may make Images of God, or the Trinity, as of Christ and the Saints, for this all Catholikes confesse. Secondly, that *Caluins* fraude and craft is admirable, who after he hath proued that Images of God are not to be made, digresseth to amplification, and triumphes, as if he had proued that wee may not make, or worship any Image at all. Thirdly, I say, that it is lawfull to paint the Image of God the Father in the forme of an

an old man; and of the holy ſpirit in the forme of a Doue, as is taught alſo by *Caietane* *. *Ambroſius Catharinus* ✲, *Diegus*, *Payua*, *Nicholas Saunders*, *Thomas Waldenſis*. *Bellarmine ibid. ch.* 8. *p.* 179.

* 3. Part. q. 25. art. 3.
✲ Lib. de cultu imaginum, &c.

Secondly, Bellarmine againſt Bartholomæus Caranza.

BEſides it muſt be noted, that *Bartholomæus Caranza* erres, who in the ſumme of the Councels, ſaith, (Can. 82. of the 6. Synod) that the Image of Chriſt in the forme of a Lambe, and of the ſpirit in the forme of a Doue, is there forbidden: Whereas the Councell forbids not theſe Images, but onely prefers to them the Images of Chriſt in an humane forme, &c. Beſides, the reaſon of *Bartholomæus* ſeemes to conclude againſt himſelfe; that the ſhadowes ceaſed when the truth came, for theſe Images were not in vſe in the olde Teſtament, but began onely after Chriſts comming: but his errour is to be corrected out of the 7. Synod, where this Canon is often entirely cyted. *Bellarmine* ſame booke, *chap.* 8. *pag.* 182.

Præterea notandum eſt Bartol. &c.

Thirdly, Payua, Saunders, Alan. Copus and others differing.

PAyua anſweres, that the Elebertine Councell forbids onely an Image of God, which is made to repreſent the ſhape of God: But this ſeemes

Ad ſecundum Payua reſpondet

not to satisfie. *Nicholas Saunders* answeres, that the Councell forbad Images in the Churches, because the time and place required it; for then there was danger, least the Gentiles should thinke we worshipt wood and stones; and least that in the persecutions, their Images should haue beene reproachfully handled by the persecutors. This answere is good. *Alanus Copus* in B. 5. of Dialog. ch. 16. saith, that Images are here forbidden, because they began to be worshipped of those Christians, as Gods: in which sense Saint *Ino.* takes that Canon in Decret. part. 3. c. 40. But this exposition is not well warranted by the reasons of the Canon. Others say, that there is only forbidden to paint images on the wals, and not in tables and vayles. But howsoeuer it be, that Councell is rather for vs, then against vs. *Bellarm. ibid. ch. 9. p. 190.*

Fourthly, Three rankes of Popish Writers dissenting.

Venio nunc ad postremam quæstionem &c.

OF the last question, what manner of worshippe Images are worthy of, there are three opinions: First, that the Image is no way in it selfe to be worshipped, but only that the thing represented is to be worshipped before the Image: so some hold, whom *Catharinus* both reports and refutes: the same seemes to be held by *Alexander*, 3. part. q. 30. art. vlt. as also by *Durandus*, 3. Sent. di 9. q. 2. And by *Alphonsus a Castro.* The second, that the same honour is due to the Image, and the thing expressed by it: and

there

therefore that Christs Image is to bee worshipped with the worship of *Latria*, Saint *Maries* with *Hyperdulia*, the Saints with *Dulia*; so *Alexander* (3. part. q. 30. art. vlt.) Saint *Thomas* (3. p. q. 25. art 3.) And vpon the same place, *Caietane*, *S. Bonauenture*, *Marsilius*, *Almain*, *Carthusianus*, *Capreolus*, and others; which opinion stands vpon 7 grounds, there specified. The third opinion in the meane, is of them that say, Images in themselues properly should be honoured, but with a lesse honour, then the thing represented; and therfore that no Image is to be worshipped with *Latria*: so holds *Martinus*, *Peresius*, *Ambrosius*, *Catharinus*, *Nicholas Saunders*, *Gabriell. Bellarm. ibid. c. 20. p. 235. 236. 237. &c.*

What shift *Bellarmine* makes to reconcile the second opinion; by adoration improperly, and by accident, See the same booke, *c. 23. p. 242.*

Fiftly, Bellarmine against Peresius and Durandus, &c.

Peresius answers, that it is not true, that we are caried with the same motion of the heart to the Image, and the thing represented: since these two are opposites, neither can be knowne, but with a double act of knowledge. *Bellarmine* confutes him, and shewes, that these two are so opposite, as that one depends vpon an other, and that one can neyther be defined nor knowne without the other. *Durandus* answeres otherwise; for he admits there is one, and the same motion to both, but denies that therefore they

Peresius respondet.

they haue but one and the ſame adoration: Others confirme this anſwer, for that although there be one and the ſame motion of the minde (that is) of the vnderſtanding towards them both, yet there may be contrary motions of will, &c. But this anſwere ſatisfies not. I hold there muſt be another anſwere giuen: See his determination at large, that there is the ſame motion of the vnderſtanding and will, to the Image and the thing expreſſed; but in diuers reſpects, as eyther of them is made the principall, or indirect obiect. *Bellarm. ibid. c. 24. p. 246.*

Sixtly, Tho Waldenſis againſt Abulenſis, Ianſenius, and others.

Et quidem Tho. Waldenſis,

THom. *Waldenſis* holds not improbably [in his 3. Tom. Tit. 20. ch. 158.] that the very Wooden Croſſe, which is now diuided into many peeces and parcels, ſhall then be renewed, and gathered vp together, and ſhall appeare in heauen. The ſame ſeemes to be affirmed by *Sibilla* and *Chryſoſtome*; and the other fathers doe not contradict it. But if this be not admitted, at leaſt the bright Image of the Croſſe ſhal appeare out of the ayre, or fire condenſated, as *Abulenſis, Ianſenius*, and others teach. *Bellarm. ib. c. 28. p. 260*

Seuenthly, two ſorts of Papiſts diſſenting.

Prima quorundam recentiorum, qui &c.

SOme of our latter writers thinke, that ſacred houſes are not properly built, but onely to God,

as

as Sacrifices are offered to him alone, and that they haue their names from Saints, not for that they are built vnto them, but becauſe their memories are in thoſe Temples worſhipped, and they called vpon, as Patrons in thoſe places: So they interpret, the Church of Saint *Peter*, not for that ſacrifice is therein offred to *Peter*, but becauſe it is offred to God in thankeſgiuing, for the glory beſtowed on Saint *Peter*; and he is there cald vppon, as our Patrone and aduocate with God. Another anſwere admits holy houſes, truely and properly built to the Saints, but not in the nature of Temples, but as royall Monuments, or memories of them. *Bellarmine lib. 3. cap. 4. pag. 299.*

Baſilicæ vel memoriæ.

Eightly, Thomas againſt Scotus, Abulenſis, Lyranus.

WE are not bound by any peculiar precept, not to ſinne on feſtiuall dayes, or to the acts of contrition, or loue of God. This is Saint *Thomas* his opinion againſt *Scotus*, vpon 3. diſt. 27. which ſaith, on holy dayes men are bound to an internall act of louing God: and againſt *Abulenſis* and *Lyranus*, who hold, that ſinnes being ſeruile workes, are forbidden; and therefore that a ſinne done on a Holy-day is doubtfull. *Bellarm. ibid. c. 10. p. 356.*

Non tenemur diebus feſtis, &c.

Ninthly, Gulielm. Occam. against the common opinion.

Secundum est vt hoc, &c.

THe second thing required to a Sacrament of the new law, is a sensible signe; for there are some inuisible signes, as the Character imprinted in the soule by the Sacraments: but it is certaine there must be visible signes also: scarce euer any but *Gulielmus Occam.* hath held, that though the Sacraments be visible signes, yet that this is not of their essence; for that God might institute a Sacrament in a spirituall matter, as if he should appoint that a mental prayer, or the meditation of Christs passion should giue grace, meerely by the worke wrought. But *Occam* is deceiued. *Bellarm. de Sacrament. in genere c. 9. p. 34.*

Tenthly, Three diuers opinions of Popish Doctors.

Tres sunt doctorum sententiæ, &c.

COncerning the definition of a Sacrament, there are three opinions of Doctors. Some hold, that a Sacrament cannot not properly be defined, as *Occam, Maior, Richardus.* Some hold, that it may be defined, at least imperfectly: so *Scotus, d. 1. q. 2.* and *Soto.* Some that it may be properly defined: so *Martinus Ledesmius in tract. of Sacram. Bellarm. lib. c. 10. p. 40.*

THE

THE PEACE OF ROME.

THE SECOND BOOKE OR CENTVRY.

DECAD. I.

First. Bellarmine dissenting from Waldensis, Hugo, Gratian, Lombard.

THE definition of a Sacrament is so canuased by *Bellarmine*, as that he reiecteth two of *Augustines*, seconded also by *Hugo*, B. 1. part. 9. ch. 2. *Bernard* in his Sermon of the Lords Supper: *Tho. Waldensis*, Tom. 2. ch. 20. as altogether

Sunt enim plures definitiones &c.

gether imperfect. Also *Hugoes* definition as too long: *Gratians* (cyted by him from *Gregorie*, but indeed from *Isidore*) as onely an explication of the word, not the matter; *Peter Lombards* as wanting somewhat; or rather intricately infolding it, and allowes onely the definition of the Councell of Trent, as most accurate; *(definitio pulcherrima est) Bellarm. ibid. c. 11. p. 43. 44. &c.*

Secondly, Albert, Thomas Bonauenture, and others against Thomas, Dominicus a Soto, Ledesmius, &c.

Duæ sunt Theologorum sententiæ.

HEre be two opinions of Diuines: the first of the master of Sentences [B. 4. d. 1.] and vpon that place: *Albertus, Thomas, Bonauenture*, and others, who teach, that no definition can directly and properly agree to the Sacraments of both the olde and newe law, but that they all agree properly to the Sacraments of the new; imperfectly and by proportion onely to the Sacraments of the olde. Another opinion is, of Saint *Thomas* 3. part. q. 60. art. 1. (for hee manifestly changed his opinion) as also of *Dominicus a Soto*, and *Martin Ledesmius*, who teach, that this definition, The signe of an holy thing, doth directly and vniuocally agree to the Sacraments of both olde and new law: Either sentence partly pleases, and partly displeases me. *Bellarm. ibid. c. 12. pag. 45.*

Third-

Thirdly, Dominicus a Soto and Caietan, Thomas, Durand. Adrian, Alexand. Alens. Dominic. a Soto, all oppoſite.

THere be diuers opinions of Doctors, the firſt of certaine of our late writers, who hold, that properly the matter and forme in the Sacraments, is not the thing and wordes, but that ſome ſenſible thing is the matter, whether it be ſubſtance or word, or both: and that the ſignification is the forme. So *Dominicus a Soto* [vpon 4. diſt. 1. q. 1. ar. 1.] and *Caietane* ſeemes to affirme the ſame with very little difference. Another opinion is, of them which teach, that the very Sacrament it ſelfe, and not onely the materiall part of it, conſiſts of the thinges, as the matter; and words, as the forme: So Saint *Thomas* 3. part q. 60. ar. 6. and the auncient Diuines in common. Others againe hold, that all Sacraments doe not conſiſt of things and words, but ſome onely: ſo *Durandus* [vpon 4. diſt. 1. q. 3.] and *Adrianus* [quæſt. 2 of Baptiſme.] Others teach, that all Sacraments of the new law conſiſt of thinges and wordes: ſo *Alexander Alenſis*, 4. p. q. 8, &c. and the Diuines commonly. Others laſtly thinke, that all Sacraments doe conſiſt of things and words, if they be taken in a large ſenſe, elſe not. So *Dominicus a Soto* vpon 4. diſt. 1. q. 1. art. 6. *Bellarm. ibid. c.* 18. *pag.* 84.

Sunt igitur variæ Doctorum ſententiæ, &c.

Fourthly, Paluda. againſt Tho. Bellar. againſt Domin. a Soto.

THat which *Paludanus* ſaith, [vpon 4. diſt 3. q. 1.] that the Sacrament is not euer made voyde, when

Ita q, quod Paludanus, &c.

when a man intends to bring in a new Rite, is true; but not against S. *Thomas*, as perhaps he thought. But that which *Dominicus a Soto* sayth, namely, That the Greekes doe truely baptize, with those wordes, *Let the seruant of Christ be baptized*, because the Church of Rome tolerates that fashion, &c. But if the Church of Rome should detest that Rite, then they should not baptize truely, is not altogether true, &c. *Bellarm. ibid. c. 21. p. 118.*

Fiftly, Hugo, Pet. Lombard, Alensis, Bonauenture, &c. against the common opinion, and Bellarm.

Aduersarij duo quædam docent, &c.

OVr aduersaries teach these two things: That the Sacraments which they hold onely two, were instituted by Christ: namely, Baptisme and the Lords Supper; and that the rest were not appointed by Christ: so teach *Caluin* and *Chemnitius*: and with them (whom they cyte) *Cyprian*, *Hugo*, *Peter Lombard*, who denie, that all Sacraments were instituted by Christ: They might haue added *Alexander Alensis*, *Saint Bonauenture* and *Marsilius*, who say, that the Sacraments of confirmation and penance, were not instituted by Christ, but by his Apostles. Against this errour the Councell of Trent, set downe, Can. 1. Sess 7. thus: If any man shall say, that all the Sacraments of the new Testament, were not instituted by Iesus Christ our Lord, let him be accursed; yea immediately instituted by him. Further, that which *Alexander* and *Bonauenture* teach concerning the Sacra-

crament of confirmation cannot be defended, &c. *Bellarm. ibid. c. 23. pag. 127. 128, 129. &c.*

Sixtly, Bellarmine against Catharinus.

THere is a new hereſie ariſen in our time; that the intention of the Miniſter is not neceſſarie in the Sacrament. To this opinion of the heretikes *Ambroſius Catharinus* commeth very neare: neyther can I ſee, wherein he differs from the opinion of *Kemnitius* and other heretikes, ſauing that in the end of his worke, he ſubiects himſelfe to the Sea-Apoſtolike, and to the Councell, both which they deride. *Bellarm. ibid. c. 27. p. 155.* *Noua hæreſis noſtro tempore, &c.*

Note, the ſame which he condemnes for hereticall in *Catharinus*, he graunts to be held by his S^t. *Thomas*, in the chapter following, *pag. 169.*

Seuenthly, Caietane and Ledeſmius against Thomas and others.

HEre are two opinions of Diuines: for ſome, as *Caietane* and *Ledeſmius* teach, that in the Miniſter there is no operatiue vertue, as an efficient and inſtrumentall cauſe, as there is in the Sacrament: for in the words of the ſacrament there is operatiue vertue, but by dependance on the Miniſter; for then the wordes haue vertue, when they are conioyned with the vertue, which is in the Miniſter. Others holde *Reſponderi debet duas eſſe Theologorum ſententias.*

that the Minister hath in himselfe no efficient power, in respect of iustification, but that is onely in the Sacrament: so *Thomas* is thought to hold, 3. part. qu. 64. art. 1. And that the Minister concurres onely by applying the Sacrament. *Bellarm.* same booke, *c.* 27. *pag.* 163.

Eightly, Bellarmine against Ambrose Catharinus.

Quartum argumentum est Catha. &c.

THe fourth argument is of *Catharinus*, from the authority of Saint *Thomas*, *Chrysostome*, and Pope *Nicholas*. Of Saint *Thomas*, who saith, that the intention of the Church expressed in the very forme of wordes, is sufficient to make a perfect Sacrament, neyther is any other intention required on the part of the Minister &c.

And *Catharinus* addes a reason, that it seemes ouerhard, that God should put the saluation of men in the arbitrement of a wicked Minister, and so our iustification should be made vncertaine. This argument is already answered. How he answereth and confuteth this opinion and authorities of *Catharinus*, See *Bellarmine ibid. c.* 28 *pag.* 169.

Ninthly, Bellarmine against Ledesmius, Canus, Bonauenture, Scotus, Durand, Richardus, Occam, Marsilius, Gabriel.

Sacramenta esse veras causas, &c.

THat the Sacraments are true causes of iustification; but Morall causes, not naturall (as he that commands

commands a murder is the true cauſe of it, though he touch not the partie murdered) is defended by *Ledeſmius* and *Canus* in *Relict. de Sacram.* And the ſame ſeemes to be held by many of the old Schoolemen, *Bonauenture, Scotus, Durand, Richardus, Occam, Marſilius, Gabriel*, who hold, that the Sacraments doe truely iuſtifie, but yet, that God only doth worke that grace at the preſence of the Sacraments, ſo as the Sacraments are not naturall cauſes, but ſuch as without which, this effect would not follow. But I hold that the more probable and ſafe opinion, which attributes a true efficiency to the Sacraments. *Bellarm.* of the effect of the Sacram. *l. 2. c. 11. p. 225.*

Tenthly, the Maſter of Sentences againſt the common opinion.

THere is therefore one queſtion, whether the olde Sacraments (excepting Circumciſion) did iuſtifie actually by the very worke wrought: and there are two opinions: One of the Maſter of Sent. [in 4. diſt.] which denies it, for he ſaith, that thoſe Sacraments did not iuſtifie, though they were done neuer ſo much in faith and charity. The other is the common opinion of Diuines, that all thoſe Sacraments did iuſtifie, *ex opere operantis*, that is, vpon the faith and deuotion of the receiuers; and this opinion is moſt true. *Bellarm. ibid. c. 13. pag. 239.*

Una igitur quæſtio eſt, &c.

DECAD. II.

First, Alexander, Bonauenture, Scotus, Gabriel, against Thomas, Capreolus, Scotus, Ledesmius, others, &c.

Porro de Circumcisione.

OF Circumcision there are two opinions: One of *Alexander*, and *Bonauenture*, *Scotus*, and *Gabriel*, that Circumcision did confer iustification, *ex opere operato*, vpon the very act done: which opinion is disproued by many arguments. Where it is yet to be noted, that this opinion of theirs doth not fauour the heretickes of our time, for the heretickes when they make the olde Sacraments equall to ours, doe not extoll the olde, but debase ours: But this opinion doth not abase ours, but extoll the ancient.

The other opinion, is of Saint *Thomas* and *Capreolus*, *Scotus*, *Ledesmius*, and others, that Circumcision did by it owne power iustifie, but yet iustified onely as it was a protestation of our faith, and as it applyed faith to vs. This opinion is doubtlesse the more probable of the two. *Bellarm. ibid. c. 13. p. 236.*

Secondly, Durand, Scotus, Gabriel against the other Papists.

Signum aliquod spirituale, &c.

THat there is a certaine spirituall stampe imprinted in the minde, in some Sacraments, which is called

called a Character, is the common opinion of Catholiks. But it is to be noted that some of our diuines, as *Durand*, *Scotus*, *Gabriel*, do indeed admit this stampe or Character, but yet teach something which seemes to make for *Kemnitius* and the heretickes: for *Durandus* holdes, that the Character is not any reall thing distinguished from the soule, but is onely a matter to be conceiued in the minde, and which hath his being onely in conceit. But all others confesse, that the Character is a reall matter distinct from the soule. *Bellarm. ibid. c. 19. pag. 267.*

Thirdly, Bellarmine against Durandus and Scotus.

THe Character is not a mere relation, but an absolute quality: this is a common opinion, excepting onely *Scotus* and *Durandus*. *Durandus* in the place forecited, holds, it hath onely a being in conceit, &c. Which opinion can scarcely be distinguished from the heresie of this time, and seemes expresly condemned by Councels: which if *Durandus* had seene, doubtlesse he would haue taught otherwise; and surely the Councell of Trent, in her curse of this opinion, intends it against those which denie a reall Character. *Scotus* would haue it a reall relation, but that can scarce be defended: and there haue not wanted many, that haue confuted him soundly. *Bellarm. ibid. c. 19. pag. 268.*

Character non est relatio, &c.

Fourth-

Fourthly, three opinions of Papists.

Alij ponunt simpliciter in substantia.

SOme of our Doctors hold this Character to be in the vnderstanding: Others place it in the will, because they thinke it disposeth vs to charity, which is in the will: Others hold it simply to be in the substance of the soule, and this seemes the truer opinion. *Bellarm. ibid. c. 19. p. 270.*

Fiftly, Scotus against Thomas.

Nec Circumcisio &c.

** 3. p. q. 63. ar. 1.*

NEither Circumcision, nor any Sacrament of the olde Lawe did imprint any Character in the soule: So holds *Saint Thomas* *. *Scotus* thinkes the contrary concerning Circumcision. But the opinion of *Thomas* is truer. *Bellarm. ibid. cap. 19. pag. 271.*

Sixtly, Bernard, Hugo, Lombard, Pope Nicholas against all other Diuines.

Præter hos errores est opinio, &c.

BEsides these errors, there is a very incommodious opinion of many Catholikes, who haue thought, that the inuocation of one person in the Trinity, and especially of Christ, is sufficient to Baptisme: so seemes to hold *S. Ambrose* in his first booke of the holy Ghost: *Beda* vpon 10. chap. of Acts: *Bernard*, Epi. 340. *ad Henricum. Hugo de Sancto victore, l. 2.* of Sacraments: Master of sentenc. b. 4. dist. 3. And lastly, Pope

Pope *Nicholas* in his Epist. to the Bulgarians. The two foundations of these Authors opinion are ouerthrowne by *Bellarm.* who concludeth. But howsoeuer it be, it is certaine that baptisme is eyther absolutely, or with condition to be repeated, if it be administred in the name of Christ, or any other person, without an expresse mention of the rest, as all more graue Diuines teach. *Bellarm.* in his b. of Baptisme, *cap. 3. pag. 11.*

Seuenthly, two contrary opinions of Doctors.

THat Christ did vse some baptisme before his passion it cannot be denied, but the doubt is, whether that Baptisme were the same Sacrament, which now we haue, or onely a preparation to the Sacrament of Baptisme afterwards to be instituted, as the baptisme of *Iohn* was: *Chrysost. Theophilact*, and Pope *Leo* hold with this latter, &c. But the other which we haue said, is more probable, which is professedly taught by *Augustine, tract.* 13. and 15. vpon *Iohn:* by *Cyrill* 2. B. vpon *Iohn, c.* 57. *Hugo de Sancto victore*, b. 2. of Sacraments: and this is the commoner opinion of Diuines, with the Master of Senten. b. 4. dist. 3. *Bellarm. ibid. c.* 5. *p.* 26.

Nota, negari non posse &c.

Eightly, Many opinions of Schoolemen.

NOte, that concerning the time wherein Christ instituted the Sacrament of baptisme, there are very

Quo puncto temporis &c.

very many opinions, among the Schoolemen; but the more common and probable opinion, is that which we follow, which also the Catechisme of the Councell of Trent receiues, and the Master of Sent. with S^t. *Thomas* and others. *Bellarmine* in his booke of Baptisme, *c.* 5. *pag.* 28.

Ninthly, Dominicus a Soto, Ledesmius, &c. against Thomas, Maior, Gabriel, and others.

Non desunt Theologi vt Dominicus, &c.

THere are some Diuines, as *Dominicus a Soto*, and *Martin Ledesmius* vpon 4. dist. 3. which teach, that Martyredome doth not giue grace (*ex opere operato*) by the very worke wrought, but onely *ex opere operantis*, by the worke of the sufferer: and giues no degree of grace, but that which answers to the merit of the martyres charity. But it is a more probable opinion, that Martyredome by the very worke wrought doth giue the first grace; So that if a man being yet in his sinnes, shall come to Martyredome, yet without an affection to any sinne, and with faith and loue in part begun, &c: By the vertue of Martyredome he shall vpon the worke wrought be iustified and saued. So is expresly taught by S^t. *Thomas*, *Io. Maior*, *Gabriel* and others. *Bellarmine* same booke, *cap.* 6. *pag.* 33.

Tenth-

Tenthly, Bellarmine and all Papists, with Thomas against Peter Lombard.

THere haue been two opinions amongst Catholikes, of *Iohns* Baptisme, whereof one is thought erroneous, the other very improbable. The first was *Peter Lombards*, who distinguishes those which were baptized of *Iohn*, into two kinds: one was of them which were so baptized of *Iohn*, that they did put their hope and trust in that baptisme, and had not any knowledge of the holy Ghost: These he confessed were to be baptised with Christs baptisme. The other of those, who were baptized of *Iohn*, but did not relie vpon that baptisme, and had knowledge of the holy Ghost: These were not necessarily to be rebaptized. *Inter Catholicos fuerunt etiam &c.*

Bellarmine confutes him by himselfe, and consent of all Catholikes, and concludes; wherefore Saint *Thomas* [3.p.q.38.ar.vlt] writes, that this is a very vnreasonable opinion. *Bellarm. ibid. c.19. p.113.*

DECAD. III.

First, Master of Sentences, Schoolemen, Thomas against Thomas, Bellarmine, and other Papists.

ANother opinion is, That the baptisme of *Iohn* was as a certain Sacrament of the old law: so taught the Master of Sent. in the place forecited, and many of the Schoole- *Altera opinio est.*

men: and Saint *Thomas* himselfe; but he did iustly afterwards recant, and teach the contrary, 3. part q. 38 art. 1. Whereupon Saint *Thomas* well saith, that the baptisme of *Iohn* pertained not to the old law, but to the new rather, as a certaine preparation to Christs baptisme. *Bellarm. ibid. c. 19. p. 113.*

Secondly, Thomas, Concil. Florentinum, Innocentius, Waldensis, Hugo, Bellarmine dissagreeing.

Prior est aliquorum Scholasticorum &c.

SOme Schoolemen hold, that the Apostles did in diuers fashions minister the Sacrament of confirmation; and that in the first times, because the holy Ghost visibly descended, then they vsed no annointing, but meere imposition of hands: After that, vnction came in vse, &c. And if you obiect that the Apostles could not institute the matter of a sacrament, they answere, that they receiued that commaundement from Christ, that they should one while vse imposition of hands, another while Chrisme, as they should thinke most conuenient: This answere is not vnlikely: and Saint *Thomas* is not fare off from it [3. p q. 72. art. 1.] and perhaps hither might be drawne the testimonies of the Florentine Councell, and of *Innocentius*, &c But the other answer (me thinks) is more probable of *Thomas Waldensis*, and *Hugo de Sancto victore*; who say, that the annointing with Chrisme, and laying on of hands, is all one; for he that anoints, layes on his hand. This answere is the likelier. *Bellarmine* in his B. of confirmation, c. 9. p. 185.

Third-

Thirdly, Caietane, Dominicus a Soto, Franc. Victoria against all the elder Papists.

IT is a question among our Diuines, whether Balme be required in Chrisme, as vpon the necessity of the Sacrament, or only on necessity of the precept. All the old Diuines and Lawyers, hold Balme required vpon the necessity of the Sacrament; so as the Sacrament is voyde, if it be administred without it: But the latter Diuines *Caietane, Dominicus a Soto, Franc. a Victoria, &c.* hold, that balme is not required as to the essence of the Sacrament, but yet necessarily to be used by the commandement of God. *Bellarm. ibid. cap. 9. pag. 190.*

Respon. Quæstionem esse inter Theologos.

Fourthly, Rich. Armachanus against the common opinion.

OF the Catholikes there is onely *Richardus Armachanus*, which thinkes, that the office of confirming is common both to Bishops, and Presbiters: and from him *Tho. Waldensis* thinkes that *Wickliffe* drew his heresie. *Bellarm. ibid. cap. 12. pag. 197.*

Ex Catholicis solus est &c.

Fiftly, Bonauenture, Durand, Adrian, against Thomas, Richard. Paludanus, Marsilius.

AMongst our Catholike diuines there is a question, whether at least by dispensation a Presbiter may

Est quidem inter Catholicos quæstio &c.

may conferre this Sacrament: for Saint *Bonauenture*, *Durand*, *Adrian*, vpon 4. dist. 7. say, it cannot be committed to Priests. But Saint *Thomas*, and all his Schollers, and many other Diuines, as *Richardus*, *Paludanus*, *Marsilius*, and others; and all Canonists teach the contrary: and indeede it is the truer, that these last affirme. *Bellarm. ibid. c. 17. p. 197.*

Sixtly, some nameless Papists against the common opinion.

Sed existit hoc loco, &c.

IT is questioned, whether those things which are spoken of Christ, in the forme of bread and wine be spoken of him truly, and properly, or by some Trope: Some thinke them truely and properly spoken, as the same thing should be truely and properly spoken of the bread, if bread were there. Their reason is, because they thinke that the Vnion of Christ with the accidents of bread, is eyther personall, or very like to it; and therefore that there is a communication of properties betwixt Christ, and those accidents, &c. But the common opinion of Diuines teach the contrary. *Bellar.* of the sacram. of the Eucharist. *l. 1. c. 2. p. 28*

Seuenthly, Gabriel, Cusanus, Caietane, Tapperus, Hesselius, Iansenius against all other Papists.

Porro Catholici fere omnes, &c.

ALmost all Catholikes will haue the wordes of *Iohn* 6. vnderstood of the Sacrament of the Eucharist,

chariſt, or of the Sacramentall eating of Chriſts body in the Euchariſt: but there are ſome few, who (the better to diſproue the Huſſites and Lutherans) hold, that this Chapter medleth not with any Sacramental eating of Chriſts body, or drinking his blood, of which ſort are *Gabriel*, *Nicholas*, *Cuſanus*, *Thomas Caietanus*, *Ruardus Tapper*, *Iohannes Heſſelius*, and *Cornelius Iaſenius*. All other Catholikes (whom *Nicholas Saunders* in his booke of the ſixth of *Iohn* citeth) with great conſent teach, that this Chapter intreateth of the Sacramentall eating of Chriſt: which doubtleſſe is moſt true. *Bellarmine ibid. cap. 5. pag. 41.*

Eightly, two ſorts of Doctors oppoſite.

THe Catholikes doe not agree in the manner of explicating, what is properly meant, by this pronoune *Hoc* or *Hic*, This, in the words of conſecration: (*This is my body*) And there are two more famous opinions: One, that this pronoune (*Hoc*, This) ſignifies the body of Chriſt, confuted in this place of *Bellarmine* by two arguments. The other opinion is of Saint *Thomas* [3. p. d. 78. art. 2.] and vppon 1. Cor. 11. that the pronoune (*Hoc*, This) doth not preciſely ſignifie the bread, or the body, but in common, that ſubſtance which is vnder theſe forms; yet ſo as the ſignification doth properly pertaine to the formes; that ſo the ſenſe ſhould be, Not, This, that is, Theſe formes are my body: but thus, vnder theſe

Nota ſecundo Catholicos, &c.

theſe formes is my body, as it was of old expounded by *Guitmundus, l. 2. Bellarmine ibid. c. 11. p. 83.*

Ninthly, moſt Papiſts and Bellarmine againſt Thomas.

Quidam tamen Catholici, &c.

SOme Catholikes hold, that a body may be locally in two places at once; for (ſay they) if one place may hold two bodies, ſo as neither the places are diuided, nor the bodies confounded (as it was done in Chriſts comming forth of the graue) then one body may fill two places, &c. But ſome others, and amongſt them Saint *Thomas* thinkes that one body cannot be totally in two places. His reaſon, by the leaue of ſo great a Doctor, is not ſound. *Bellarm. l. 3* of the Euchariſt, *c. 3. p. 291.*

Tenthly, Durand. Occam, Albertus, Thomas, Bonauenture, Richardus, Scotus, diſſenting.

Primum eſt, duas opiniones falſas &c.

THere were two particular opinions, and both falſe and erroneous, deuiſed in the Schooles, for the vnfolding the greatneſſe of this myſtery: One of *Durandus* [vpon 4. diſt. 10. &c.] who held it probable, that the ſubſtance of the body of Chriſt is in the Euchariſt, without magnitude or quantity: and he vſed thoſe arguments to this purpoſe, which now are taken vp by the Sacramentaries. Another opinion was of ſome auncient Diuines, which *Albertus* without any name reports, and confutes; which afterwards

wards *Occam* [vpon 4.q.4.] followed; who ſay, that there is in the Sacrament, the very magnitude or quantity of the body of Chriſt, which yet, they thinke cannot be diſtinguiſhed from the ſubſtance: but they adde, that all parts doe ſo runne into other, that there is no ſhape in the body of Chriſt, nor any diſtinction and order of the parts of the body.

But the common opinion of the Schooles and Church is, that in the Euchariſt there is whole Chriſt with his magnitude and bigneſſe, and all other accidents, &c. And beſides, that the parts and members of Chriſts body, doe not one runne into another, but are ſo diſtinguiſhed, and diſpoſed among themſelues, as they haue both order and ſhape agreeable to an humane body: ſo teach *Albertus*, *S. Thomas*, *Bonauenture*, *Richardus*, *Scotus*, and others vpon (4. diſt 10. or 13.) and *Alexander* (3.p.q.10.in 7.) &c. *Bellarm. ibid. cap.5.pag.301.*

DECAD. IIII.

Firſt, Bellarmine againſt Durandus, &c.

AVguſtine diſcourſing of Chriſts comming into the world, through the wombe of the Virgin ſtill continuing cloſed, ſaith, that in theſe workes all the reaſon of the fact, is the power of the doer: The ſame is held by common conſent of other Fathers, *Gregor. Nazian. Theodoret.*

E. Auguſtinus in Epiſtola ad Volu ſianum de vtroq; iſto miraculo, &c.

doret, Hierome, &c. But I am ashamed to say what *Durandus* and *Beza* answere to this, &c. That which *Durand* saith; that her Virginity might, and did still remaine inuiolable, and yet that the passages were somewhat dilated; according to the best Physitians, implies a contradiction: for *Io. Fernelius* teacheth, that the losse of Virginity doth not consist in the breaking of any filme, but onely in the dilatation of the parts. *Bellarm. ibid. c. 6. p. 309.*

Secondly, Bellarmine against Durandus.

Quintum exemplum est.

THe fift example is, of the ascension of Christ, and the Saints into heauen; for we beleeue that Christ ascended aboue all heauens, and likewise that the bodies of the Saints after their resurrection shall ascend But there is no doore in heauen, no window, no gappe through which they may ascend; for as *Iob*, 47. The heauens are solide as brasse, therefore there must needes be more bodies in one place. To this *Durandus* answeres, that by the power of GOD the heauens may be diuided, when the bodies of the Saints shall ascend: But if the heauen be in it owne nature solide, and incorruptible, as all Diuines and Philosophers teach, surely it is not probable there should be so many holes made in heauen, as there are bodies of the Saints to ascend, &c. *Bellarm. ibid. cap. 6. pag. 311.*

Third-

Thirdly, ſundry opinions of Popiſh Doctors.

DVrandus holdeth, that one eſſentiall part of the bread, namely, the forme, is turned, but that the other part, which is the matter, is not turned [vpon 4. diſt. 11.] Others (that there might no errour be miſſing) haue contrarily taught, that the matter of the bread is turned into Chriſts body, but that the ſubſtantiall forme of the bread remaines ſtill the ſame: This errour S^t. *Thomas* reports without the name of the Author [3.p q.25.art.6.] A fift opinion is, that of *Rupertus* the Abbot, which was ſome fortie yeares after *Guitmundus*: which *Rupertus* taught, that the bread of the Sacrament, is perſonally aſſumed by the ſecond perſon in the Trinity, in the very ſame manner, that the humane nature was aſſumed by the ſame word, as appeares in his ſixt booke vpon *Iohn.* This errour is noted, and confuted by *Algerus* [in 1. B. of Sacraments, chap. 6.] where he ſaith, that this is a new and moſt abſurd hereſie: this *Algerus* liued in the ſame time with *Rupertus*, about the yeare 1124. as witnes *Trithemius* and *Petrus Cluniacenſis*, who notes, that *Algerus* did moſt accurately confute the errours of ſome moderne Writers, concerning the body of our Lord. *Bellarm. l. 3. c. 11. p. 347.*

Durandus docuit partem vnam &c.

Fourthly, Bellarmine againſt Dominicus a Soto, Sanctius, Alanus, &c.

HEnce may be refuted the common error, which poſſeſſes many of this time, concerning the

Hinc refelli poteſt, &c.

Author of this heresie: for as *Thomas Waldensis* witnesses, there was an olde booke of Diuine offices, without any name of the Author, wherein *Wickliffe* did marueilously triumph, and vexed the Catholikes with it; boasting it one while to be *Ambroses*, another while *Isidores*, another while *Fulgentius*: At last the Catholickes suspected that *Walramus* or *Valeramus* was the Author of it; So write *Dominicus a Soto*, *Claudius Sanctius*, *Gul. Alanus*, and others. But he was not the first, for the Berengarians were before him; neyther was *Walramus* the Author hereof, but *Rupertus Tuitiensis*, from whose bookes this opinion is to be fetch't, which *Dominicus a Soto* idlely expoundeth (vpon 4. dist. 9. q. 2.) *Bellarm. l. 3. c. 11. p. 348.*

Fiftly, Waldensis and Bellarmine against Iohannes Parisiensis.

Sexta opinio seu potius hæresis, &c.

THE sixt opinion or heresie rather, is of one *Iohannes Parisiensis*, which (as *Waldensis* reporteth) openly opugned that other heresie, and brought in a new; for he taught, that the bread is assumed by the Sonne, but by meanes of the body of Christ; as the body is taken for part of his manhood, not for the whole: and hee said, as part, not as whole, least hee should be constrained to admit, that God is bread. *Bellarm. l. 3. c. 11.* confuted, *l. 3. c. 16. pag. 348.*

Sixt-

Sixtly, Durandus against the Councels of Constance, and of Trent, and Bellarmine.

THE third error is of them, which will haue onely the matter of bread to remaine, which doth expresly contradict the Councell of *Trent* [Sess.13. cha.4. and Can.2.] And the Councell of *Constance*, [Sess.8.] Yea also this opinion of *Durandus* is contrary to the Councell of *Lateran*: for neyther would that Councel haue said, that there is a transsubstantiation made, vnlesse it would haue signified, that the whole substance of the bread is changed, &c. Therefore this opinion of *Durandus* is hereticall, though he himselfe be not therefore to be called an heretike, because he was ready to yeelde to the iudgement of the Church. *Bellarmine lib.3.c.13.pag.351.*

Tertius error eorum est, &c.

Seuenthly, foure diuers opinions of Diuines.

ABout the time of Christs instituting the Sacrament, there are foure opinions: first, of the greeks who hold, that Christ did keepe his passeouer, and institute his Sacrament, the thirteenth day of the first moneth: The second of *Rupertus*, who teaches, that the Hebrewes were neuer wont to celebrate two feast dayes together; and therefore when the feast of vnleauened bread fell the sixt day, it was wont to be deferred to the Saboth following. This opinion of *Rupertus* both is false, and doth not satisfie that maine

Sunt igitur de præsenti quæstione, &c.

argument of the Greekes. The third of *Paulus Burgenſis*, who holds, that both the feaſt of vnleauened bread, and of the Paſſeouer, might be deferred vpon the Tradition of the Elders, to the day following: and that in the yeare wherein Chriſt ſuffred, the Hebrewes did eate their Paſſeouer on Friday euening, Chriſt his on Thurſday in the euening. The fourth is, the common opinion of Diuines, that Chriſt inſtituted his Sacrament in that time, wherein according to the law, and cuſtome of the Iewes, all leauen was caſt away, which was the 14. day, &c. This opinion is onely true, &c. *Bellarm. l. 4. c. 7. p. 455.*

Eightly, the Popiſh Doctors diſagreeing.

Porro Eccleſia Catholica ſemper &c.

THe Catholike Church hath euer thought it ſo neceſſary, that water ſhould be mixed with wine in the Chalice, that it cannot without a grieuous ſin be omitted: But whether the Sacrament can conſiſt without water, it is not ſo certaine: the common opinion leanes to the affirmatiue part. *Bellarm. lib. 4. cap. 10. pag. 476.*

Ninthly, Popiſh Diuines differing.

Eſt igitur queſtio hoc loco tractanda, &c.

HEre is therefore a queſtion to be handled, whether thoſe onely words (*For this is my body, &c.*) pertaine to the forme of the Sacrament: The Catholike Church affirmes it with great conſent, Councell

Florent. Catech. of Concil. Trident, Diuines with the Maſter of Sent. Lawyers: For although Diuines diſpute, and cannot agree, whether all the ſeuerall words, which are had in the forme of the conſecration of the Chalice, in the Latine Maſſe-bookes, be of the eſſence of the forme thereof, yet all agree that they are of the integrity, and perfection of the forme; ſo as no one of them can without ſinne be omitted: and their conſent in this point is ſufficient. *Bellarm. l.4.c.12.p.486.*

Tenthly, Io. de Louanio againſt George Caſſander.

Iohan. de Louanio in his booke of the Communion vnder both kinds, chiefely confutes a B. of a certain Aduiſer, who without any name ſet forth a B. of this queſt. perſwading to this vſe: but after, it was known that the B. was *George Caſſanders. Bellar l.4.c.20.p.538.*

Iohannes a Louanio vbi præcipue &c.

DEC. A. D. V.

Firſt, ſome Papiſts againſt the Councell of Trent.

FIrſt the opinion of ſome is to be confuted, who hold, that from the words *This is my body*, is gathered, that whole Chriſt is vnder the forme of bread; for they ſay, that by the word (*Body*) is ſignified a liuing body, and therfore a body with a ſoule, and blood. But this opinion

Breuiter refellenda eſt opinio eorum &c.

on is flatly contrary to the Councell of Trent (Sess. 13.ca.3.) who teaches, that by the power of the wordes, onely the body is there vnder the forme of bread; the soule, the Diuinity, and blood, onely by a Concomitance. *Bellarm.ibid.c.21.p.540.*

Secondly, Alexand. Alensis and Gasper Cassalius against the common opinion.

Nihil spiritualis fructus capitur ex duabus.

THere is no spirituall fruit receiued by both kinds, which is not receiued by one; this proposition is not so certaine as the former: for our Diuines are of diuers iudgements concerning it: But it is my opinion, and the common and most probable assertion of Diuines, of S^t. *Thomas, S.Bonuenture, Richard, Gabriel, Roffensis, Caietane, &c.* And though *Richardus* seemes to incline the other way: yet he doth it onely to reconcile *Alexander Alensis* vnto the common opinion: for of all the ancients there is onely *Alexander* (in 4.part.Sum.q.53.) which holdes the contrarie; and of the new writers *Gasper Cassalius* cals it into doubt and question (in his second booke of the Supper, &c.) *Bellarm.ibid.c.23.p.554.*

Thirdly, Io. of Louan, Cornel. Iansenius opposite.

De hoc loco duæ sunt Catholicorum sententiæ.

OF this place are two opinions of Catholickes: First of *Iohn* of Louan, and others, who holde, that the Sacrament of the Eucharist was giuen to the

the two Disciples in Emmaus, and they bring for them *Austen, Chrysost. Bede, Theophilact, Ierome, Isychius:* The other of *Cornelius Iansenius* vpon the place, who teaches, that the bread blessed by Christ in Emmaus, was not the Sacrament, but onely a figure of it *Bellarm. l. 4. cap. 24. pag. 563.*

Fourthly, two sorts of Popish Doctors dissenting.

WE teach, that the very Sacrament is to be adored (as the Councell of Trent speaketh) but this maner of speech is taken two wayes: Those that thinke the Sacrament of the Eucharist to bee formally the body of Christ, as he is vnder those formes; doe graunt, that the Sacrament is iustly said to be formally adored: But those that say, the Sacrament of the Eucharist is formally the Species of bread and wine, as they containe Christ, doe teach consequently, that the said Sacrament is materially to be adored. *Bellarm. ibid. cap. 29. pag. 607.*

De modo autem loquendi, &c.

Fiftly, Hugo de Sancto victore, Peter Lombard, Thomas, Rabanus, &c. disagreeing.

MAny Catholikes endeauour to shew the word *Missa* (Masse) to be Hebrew, for Deut. 16. there is the word (משה) in the same signification: and not the Catholikes only, but *Philip Melanchton* acknowledges this deriuation. Other (and their opinion is more probable) hold it to be Latine; of whom also some

Plurimi conantur, &c.

some hold it to be (*a Mittendo*) becauſe our offerings and prayers are ſent vp to God. So *Hugo de Sancto victore* (*lib. 2. de Sacram.*) Others leſſe probably, for that an Angell is ſent from God to aſſiſt the Sacrifice, and carry it to God, as the Maſter of Sent. and *Thomas* (3. p. q. 83.) But their opinion is moſt likely, which deriue it *a miſſione, ſeu, dimiſſione populi*: This opinion is *Iſidores*, *Rabanus*, and *Hugo*, and others later Diuines admit this *Etymology*. *Bellarm. de Miſſa, l. 1. c. 1. p. 616.*

Sixtly, Bellarmine againſt a nameles Doctor I. G. *Caſſalius.*

Ab hac Philippi ſententia non procul. &c.

NEare to this opinion of *Melanchton* ſeemes to be a certaine late Doctor, a man otherwiſe learned and godly, who in his booke of Sacrifice (chap. 5.) teacheth, that euery good worke, which is done, that we may in an holy fellowſhippe cleaue to God, is a Sacrifice properly: But this opinion of his is falſe, and may be confuted with many and manifeſt arguments. *Bellarm. ibid. c. 2. p. 621.*

Seuenthly, Bellarmine againſt Arias Montanus.

Hoc teſtimonium non poteſt &c.

THis teſtimony of *Malach.* 1. cannot be vnderſtood of the ſacrifice of the croſſe; nor of any Iewiſh ſacrifice, nor of the ſacrifices of the heathen Idolaters; wherefore the expoſition of *Arias Montanus* is no way to be ſuffered; for it doth not onely contradict the opinion of al thoſe Fathers (which we will ſtraight-way cyte) but the Apoſtle himſelfe, and the

the open truth: for to what end were the blood of ſo many thouſand Martyres ſhed, for not communicating with the Gentiles ſacrifices, if thoſe had beene cleane and acceptable to God. *Bellarm. 1.b.* of Maſſe, *cap. 10. pag. 679.*

Eightly, Caſſalius confuted by Bellarm.

Huc faciunt omnia loca Patrum &c.

TO this purpoſe make all thoſe places of the Fathers, which teach, that there is one only ſacrifice of the church, which ſucceeded al the multitude of the old ſacrifices. *Leo, Chryſoſt. Aug.* &c. whence appeares, that the opiniõ of *Gaſper Caſſalius* in his *1.b. de ſacrificio* is altogether improbable: who affirms, there are two ſacrifices of the Euchariſt; one of bread and wine; another of the body and blood of Chriſt. *Bellarm. b. 1.* of the Maſſe, *c. 27. pag. 756.*

Ninthly, diuers opinions of Popiſh Doctors.

Conſecratio Euchariſtiæ, &c

THe conſecration of the Euchariſt belongs to the eſſence of the ſacrifice; This ſentence thus generally propoſed hath many vpholders, for of the greeks *Nic. Cabaſil. 1.* of the latines *Ruardus, Iodocus Tiletanus, Gaſper Caſſalius, Alanus* and others maintain it: But al hold it not a like. Some thinke it to be therefore, becauſe by the conſecration there is made a true and reall change of the bread into Chriſts body; and a true ſacrifice requires ſuch a mutation, whereby the thing ceaſes to be. But this opinion hath no ſmal argumẽts againſt it: Others think it to be, becauſe by this conſe-

cration, Christ is truely (though mystically, and vnblooodily)offred. This opinion doth not yet fully satisfie: Thus therfore it seemes to be set forth. There are three things in a Sacrifice, which are found in the consecration of the Eucharist; first a prophane and earthly thing is made holy: Secondly, that thing, thus made holy, is offered to God: Thirdly, the thing thus offered, is ordained to a true, reall, and externall mutation, and distinction, &c. This seemes to me the opinion of S^t. *Thomas* (in 2.2.q.85.art.3.) *Bellarm. ibid. c.27.p.759.*

Tenthly, one or two Popish Doctors against the Councell of Trent.

Sacrificium Missæ &c.

THE Sacrifice of the Masse hath not onely, or principally his vertue from the act of him, that offers it: but euen from the worke wrought, which is the common opinion of Diuines, and of the Councell of Trent, (Sess.22. c.2.) although there be one or two of our Writers found, that dissent from it. *Bellarm.* 2 booke of the Masse, *c.4.p.773.*

DECAD. VI.

First, Bellarm. against Platina and Polidor. Virgil.

Præterea Damasus in Pontificali.

DAmasus in his Pontificall, in the life of *Soter* and *Siluester* Popes, amongst other holy vessels, makes mention of Censers; wherefore it is false, which *Platina* in the life

life of *Sixtus* 1. and *Polidore Virgil* in his booke of the Deuisers of things, write, that *Leo* 3. which liued *An. Dom.* 800. was the first, that vsed Frankincense in the Masse. *Bellarm.* 2. *b.* of Masse, *cap.* 15. *pag.* 843.

Secondly, Bellarmine against other Papists.

THat *Celestinus* 1. was not the first Author of [the *Introitus*] in the Masse, see defended by *Bellarm.* against the consent of their Writers, as himselfe confesses. *Bellarm. ibid. c.* 16. *p.* 846.

Conuenit ferè inter authores, &c.

Thirdly, Bellarmine against many Papists.

THat *Anastasius* 1. was not the first Author of standing at the Gospell, is held by *Bellarmine* against many of their writers. *ibid. c.* 16. *p.* 853.

Quam ceremoniam non ipse &c.

Fourthly, foure seuerall opinions of Popish Doctors.

SCotus, *Occam*, and *Gabriel* (vpon 4. Sent. dist. 14.) place the essence of the Sacrament of Penance, in absolution onely, &c. The question then is, whether there be any thing besides absolution, which belongs to the nature and essence of this Sacrament. Of this there are foure opinions: the first is, that only absolution makes the essence of this Sacrament. So of our Catholike Diuines, *Scotus*, *Occam*, *Io. Maior*, *Iacob.*

Ita ex Catholicis Theologis Scotus, &c.

Iacob. Almaine and others, &c. The last and truest opinion is, that the Sacrament of penance consists of two parts, inward, and essentiall to it; the absolution of the Priest, as the forme, and the acts of the penitent, as the matter; which was the opinion of many old Diuines: S^t. *Thomas*, *Richardus*, *Durandus* and others vpon 4. Sent. dist. 14. and is now held by almost all that write of this Sacrament. *Bellarm.* 1. *b.* of penance, *cap.* 15. *pag.* 92.

Fiftly, Gratian and Bonauenture against the rest.

Deinde attexit varias esse opiniones Catholicorum &c. Deniq; esto, non sit confessio iuris &c.

THen *Chemnitius* addes, that there are diuers opinions of our Catholikes, concerning the necessity of confession; and this he proues out of *Gratian*, and a Gloss of his, & out of *Bonauenture*: these are all his fathers, &c. But say that confession doth not stand by the law of God, as *Kemnitius* would proue out of a certaine Gloss, which yet the Catholikes mislike. *Bellarm.* 1. *b.* of penance, *cap.* 11. *pag.* 79.

Sixtly, Scotus confuted by Bellarmine.

Neq; Scotus satis apte &c.

NEyther is that aptly and well said by *Scotus*, that penance is the absolution of the penitent, done in a set forme of words, &c. For penance is the act of the penitent, not of the Priest, and absolution is an act of the Priest, not of the penitent. *Bellarm. ibid. c.* 15. *p.* 96.

Seuenth-

Seuenthly, Groppervs reiected by Bellarmine.

THere is no Catholike writer which makes the matter of this Sacrament to be onely the action of the Priest, pronouncing absolution in a set forme; saue onely *Groppervs*, or whosoeuer was the Author of the *Enchiridion Colonienſe*; which sometimes seemes to speake very vnheedely. For Diuines would eyther haue it consist in absolution alone, or else they assigne the matter to be on the behalfe of the penitent; the forme from the Priest: which indeede is the commoneſt opinion of almost all. *B. Ilarmine* 1. b. of pen. *cap.* 16. *p.* 98.

Inprimis null ſunt Catholicorum &c.

Eightly, Scotists against Thomas, Bonauenture, and others: Vega, Ferrarienſis, &c.

THe Scotists obiect, that absolution alone is the cause of grace, for that al the power of the Sacrament rests in the keyes; which are the Priests, not the penitents: I answer first, by denying the consequent: the sacrament may consist of two parts, & yet worke only by one: as a man consists of body & soule, & yet vnderstands onely by his soule: and this answere is followed by them, who place the vertue of the Sacrament in absolution alone, which was once the opinion of S^t. *Thomas*, and Saint *Bonauenture*, and other ancients vpon 4. dist. Sent. dist. 18. and of the later, *Andreas Vega*, *Francis* of Ferrara, &c. Farther, it may be answered, that absolution is indeede the principall

Obiciunt tertio &c.

pall cauſe of iuſtification, not the onely cauſe; but that is partly in the keyes of the Abſoluer, partly in the act of the penitent: So holds Saint *Thomas* (who recanted his former opinion) 3 part q.86.art.6. *Bellarmine ibid.c.16.p.103.*

Ninthly, Durandus againſt Thomas and the common opinion.

Sequitur altera partitio, &c.

OF the diuiſion of Penance into contrition, confeſſion, ſatisfaction, there are two queſtions: One amongſt the Catholikes, the other with the Heretickes. The former is not, whether theſe three be neceſſary, and abſolutely to be vſed, but whether all be the true parts of the Sacrament: For it was the opinion of *Durandus* (vpon 4. diſt. 16. q. 1.) that onely confeſſion is the materiall part of this Sacrament of penance, and that contrition is the diſpoſition towards it, and ſatisfaction the fruit of it. But the common opinion of Diuines, and of Saint *Thomas* (3. p. q.90.) is, that all three of them, are the true materiall parts of the Sacrament of Penance: neither can now be doubted of, ſince it is flatly ſet downe by two generall Councels of Florence and Trent. *Bellarm. ibid. c.17.p.104.*

Tenthly, Adrianus refuted by Bellarmine.

Neq; probandum eſt quod Hadrianus &c.

THat there may be a conditional will (at the leaſt) of things impoſſible, as well as a deſire of a thing loſt;

loſt: ſee defended againſt *Adrianus*, *q.* 1. *de pœnitentia* by *Bellarm. l.* 2. of penance, *cap.* 5. *pag.* 155.

DECAD. VII.

Firſt, Io. Maior, Iac. Almain, Andr. Vega againſt Thomas, Scotus, Durand, Albert. Soto, Canus, &c.

BVT in this our Catholike writers doe not agree, whether the purpoſe of a better life, and deteſtation of ſinne be expreſly and formally neceſſary to true contrition, or whether it be ſufficient to haue it implicitely or confuſedly, and virtually. The old Diuines, as *Peter Lombard, Alexander Alenſis, S. Thomas, Scotus, Durandus, Albertus*, and others, ſimply teach, that it is of the very eſſence of contrition, to deteſt our ſinne, and to purpoſe amendement: and though they diſtinguiſh not betwixt a formal and vertuall purpoſe, yet they plainely ſhew, they meane a direct, formall purpoſe; which was after more plainely taught by Pope *Adrianus in* 5. *quodl. art.* 3. *Tho. Caietanus, Dominicus a Soto, Melchior Canus*: yet there haue beene ſome few, that haue diſputed againſt it, and contenting themſelues with a virtual purpoſe, which is concluded in the hatred of their ſins, haue denied that other to be neceſſary. In this ranke were *Io. Maior, Iac. Almayne, in* 4. *Sent. d.* 14. *Andr. Vega* vpon the Councell of Trent, c. 21. *Bellarm. ibid. c.* 6. *p.* 157.

Porro Catholici Scriptores in eo &c.

Sccondly, Capreolus, Dom. a Soto and others against Peter Lomb. Thomas, Albertus, Bonauenture, &c.

Theologi Scholastici in eo solum &c.

IN this onely doe the Schoolemen seeme here to disagree, That some wil haue the act of penance, as also the act of faith and charity, to be onely a disposition to the remission of sinnes, and not to be any merit (either of worke or congruity) of the forgiuenesse of them: Of this opinion is *Io. Capreolus* (vpon 2. Sent d. 4. q. 1.) *Dominicus a Soto* (2. b. of Nature and Grace, c. 4.) But other, and the most, hold those acts to be not onely a disposition towards, but a merit (by congruity) of our iustification; which opinion is the Masters of Sent. (b. 2. d. 27.) and S^t. *Thomas* (vpon 2. d. 27.) of *Albertus, S. Bonauenture*: Besides, of *Scotus, Durandus, Gabriel*, and others vpon 2. dist. 28. And of the later Writers, *Andreas Vega* (8. b. vpon the Councell of Trent.) *Bellarm. ibid. c. 12. p. 185.*

Thirdly, one Popish Doctor against the rest.

Siquidem Catholici doctores &c.

THe Catholike Doctors with common consent, are wont to teach, that contrition if it be perfect, and haue the desire and vow of the Sacrament of Baptisme, or Absolution, reconciles a man to God, and remits sinne before the Sacrament of Penance be performed. But there was of late a Catholike Doctor, who not many yeares since in a booke which he wrote of charity, taught against this common opinion. *Bellarm. ib. c. 13. p. 191.*

Fourth-

Fourthly, Armachanus confuted by Bellarmine.

RIchardus *Armachanus* in *l. 9. queſt. Armen. cap. 27.* taught it probable, that for ſome great ſinnes, pardon could not be had, though the ſinner ſhould doe whatſoeuer he could, for obtaining it. But this we affirm, not as probable, but as certain, and confeſſed of Catholikes, that no multitude or haynouſnes of ſinne can be ſuch, as may not be done away by true repentance. *Bellarm. ibid. c. 15. p. 209.*

Et Richardus Armachanus docuit, &c.

Fiftly, Bellarmine againſt Richardus.

THat the ſinne againſt the holy Ghoſt is vnpardonable, *Richardus* teacheth to be, not in reſpect of the fault, but of the puniſhment; becauſe if a man repent not of it, none of his temporall puniſhment (required to ſatisfaction) ſhall be forgiuen. *Bellarm. ibid. c. 16.* Confuted by *Bellarmine* by 3. arguments, *pag. 219.*

Secunda eſt Richardi in libello de ſpiritu blaſphemiæ &c.

Sixtly, Rupertus oppoſed by Bellarmine.

THat feare, which is one of the foure paſſions of the minde, is not in it ſelfe euill: See defended againſt *Rupertus* the Abbat, *l. 9. de operibus ſpiritus*, by *Bellarm. ibid. c. 17. p. 223.*

Errat enim Rupertus Abbas l. 9. &c.

Seuenthly, the Councell of Trent against Petr. Oxoniensis, Erasmus, Rhenanus.

Extitit etiam ante annos &c.

THere was about some hundreth yeare since, one *Petrus Oxoniensis*, which affirmed, that the particular, and speciall confession of our sinnes in seuerall, is not required by any law of God, but onely by some Decree of the vniuersall Church. In our age haue held the same errour *Erasmus Roterodamus*, and *Beatus Rhenanus*, who hold, that secret confession of our seueral sinnes, both, was neuer instituted, and commaunded by any law of God, and besides, was neuer in vse with the auncient Church: Against all these mentioned errors, the Councell of Trent hath determined. Sess. 14. c. 5. and Can. 7. 8. *Bellarm.* 3. *b.* of Penance, *cap.* 1. *pag.* 238.

Eightly, Bellarmine against Thomas Waldensis, and others.

Non ignoro Thomam Valdensem &c.

I Know that *Thomas Waldensis* [in 2. Tom. c. 141.] was of this minde, that he thought *Nectarius* Bishop of Constantinople, did simply abrogate the vse of confession; and therein greatly offended: But I would not easily yeelde to that: And I know that some haue thought this whole History feigned, and deuised by *Socrates*; But I cannot be brought to beleeue, that a false History could be written by him, of a matter whereof many liuing in the time, when, and

and where the thing was done, could conuince him. *Bellarm. ibid. cap. 14. pag. 320.*

Ninthly, all Doctors against Ru. Tapperus, and perhaps Thomas.

INdeede *Ruardus Tapperus* a worthy Diuine, teacheth, that a man may satisfie God for his eternall guilt and punishment, by certaine acts, which in order of nature follow the infusion of iustifying grace, and goe before remission of sinnes; and cyteth *Thomas* for his opinion (vpon 4. Sent. dist. 15. qu. 5.) Neither is it certaine, whether S^t. *Thomas* meant so, or no: It is enough for vs, that all Doctors agree in this, that before this grace receiued, no man can satisfie God. *Bellarm. l. 4. of Penance, c. 1. p. 341.* Where also he endeuours to reconcile *Andreas Vega*, in his opinion of our satisfaction to God, for the fault and offence of sinne.

Docet quidem Ruardus Tapperus insignis Theologus &c.

Tenthly, Thomas, Durand. Paludan. against Adrian, Caietane and Bellarmine.

ALthough the opinion of *Thomas, Durandus, Paludanus* and others [vpon 4 Sent. dist. 15.] be very likely, that satisfaction is not rightly made to God by workes, which are otherwise due to be done, yet the opinion of *Adrianus* and *Caietanus* is not improbable; that we doe satisfie God euen by workes, o-

Adde quod licet sententia sit Valde &c.

therwise due to him; since the satisfaction we giue to God doth not belong to iustice onely, but to friendshippe also. *Bellarmine l. 4. cap. 13. pag. 402.*

DECAD. VIII.

First, Scotus, Gabriel, and few others against Thomas, Richard, Durand, Paludan, &c.

Non concedit melior pars Theologorum &c.

CONcerning satisfaction enioyned by a Priest: the better part of Catholike Diuines doe not graunt, that the party confessing may without sinne refuse such a satisfaction: for although *Scotus* and *Gabriel*, and some few others teach thus, yet the Master of Sent. S. *Thomas*, *Richardus*, *Durandus*, *Paludanus* and many others (vpon 4. dist. 16.) hold, as we teach, That a Priest hath the keyes, whereby he may not onely absolue from guilt and offence, but as a Iudge, may in Gods steed binde vnto punishment, which the penitent cannot refuse, vnlesse he resist the Iudge set ouer him from heauen, and by consequent God himselfe. *Bellarm. li. 4. c. 13. pag. 402.*

Secondly, the better Popish Diuines against the worse.

Denią, nemo Catholicorum docet, &c.

NO Catholike Doctor teaches, that workes done in deadly sinne do discharge from death. Indeed some

some say, that the works done in mortal sinne, are satisfactory, if he which did the works, returne againe to the grace of God: But that they are so, whiles he continues in deadly sinne, no man (that I know) affirmeth; yea our better Diuines hold, that those works which are done in deadly sinne, neither are, nor euer can be satisfactorie. *Bellarmine lib. 4. cap. 14. pag. 406.*

Thirdly, Ruardus, Iansenius, Dominicus a Soto against Waldensis, and Alphonsus, &c.

OF the place (Mar. 6. 13.) we all agree not; whether that annointing, which the Apostles vsed, were Sacramentall, or onely a figure of this Sacrament: those which defend the first opinion are *Thomas Waldensis*, and *Alphonsus de Castro*; but the later is surely the more probable, which is the opinion of *Ruardus*, *Iansenius*, and *Dominicus a Soto*, and others. *Bellarmine* in his booke of extreme Vnction, *cap. 2. pag. 6.*

De priore non omnes conueniunt.

Fourthly, Dominicus a Soto opposed by Bellarmine and all Diuines.

SOme Catholikes, amongst whom is *Dominicus a Soto*, thinke that bodily health is an absolute and infallible effect of this Sacrament of annointing, &c. But this answere pleaseth mee not, since that all Diuines, and also the very

Quidam Catholici inter quos &c.

very Councels of Florence and Trent directly say, that bodily health is promised in this Sacrament, onely conditionally, if it may be expedient for the good of the soule. *Bellarm. ibid. c. 6. p. 21.*

Fiftly, three dissenting opinions of Papists.

Una tantum est inter Theologos quæstio &c.

THere is yet one question amongst our Diuines: For what be those remainders of sinne, which are done away by this anointing? they doe not all agree: Some would haue them veniall sinnes, but improbably, for they may be wip't away without any Sacrament. Others would haue it to be, that pronenesse to sinne, or habit which remaines of sinne; but that is yet more vnlikely. But I say that the remnants of sin are double, both which are wip't away by this Sacrament. First are those, which sometimes remaine after all other Sacraments, whether they be veniall or mortall sinnes; for a man may after confession and communion fall into a mortall sinne, and not know it, &c.

Secondly, vnder the name of these remnants are vnderstood that dulnesse, heauinesse, anxietie which vses to be left of sinne, and which may vexe a man neare his death, &c. *Bellarm. ibid. cap. 8. p. 29. & 30.*

Sixtly, Waldensis, Dominic. a Soto, Iansen. &c. disagreeing.

Una est tantum hoc in loco dubitatio &c.

HEre is yet one doubt, in that Pope *Innocentius* 1. in his Epistle 1. chap. 8. saith, that not onely

Priests

Prieſts but Lay-men in caſes of their own, and others neceſſities, may anoile: which opinion *Beda* vpon Mar. 6. recytes in ſo many wordes, and the Councell of Wormes, Can. 72. though *Waldenſis* anſweres, that *Innocentius* his wordes are to be vnderſtood of that time, and place where there are no Prieſts, and that then, and there, it is lawfull for Layickes to miniſter this Sacrament: But this expoſition is iuſtly confuted of all Diuines.

Dominicus a Soto vnderſtands *Innocentius* to ſpeake of the vſe of Oyle, for healing of diſeaſes, beſides, and out of the buſineſſe of the Sacrament: But that ſeemes to bee againſt the vſe and practiſe of the Church: Others, more truely (as *Ianſenius*) ſay, that *Innocentius* ſpeaketh of the partie to be annointed, not of the Miniſter. *Bellarmine* in the ſame booke, *cap.* 9. *pag.* 31.

Seuenthly, the Councell of Florence, Thomas, other Diuines at variance.

THere are two vſuall Ceremonies in this Sacrament: One, that the Letany and other prayers be read before the annointing. The ſecond, that ſeuen parts of the body be annointed; namely, the Eyes, Eares, Noſtrils, Mouth, handes, becauſe of the fiue ſenſes; Then the Reynes, which are the ſeats of luſt; and laſtly the feete, which haue the power of motion and execution:

Due ſunt ceremoniæ &c.

So is it prescribed by the Councell of Florence. But some thinke that none of all these annointings, is of the essense of the Sacrament, but that it is sufficient (for that) if the sicke man be annointed anie where; the rest to be but for Rite and solemnitie: But others hold, that all those seuerall annointings are essentiall: But the common opinion (which also S^t. *Thomas* holds) is, That the annointing of the fiue senses onely is enough for the essence of the Sacrament, and indeede respect of honestie seemes to require, we should forbeare the annointing of the Reines in women, &c. *Bellarm. ibid. cap.* 10. *p.* 32.

Eightly, olde Schoolemen, and Dominicus a Soto against Petr. a Soto, Caietane, Durand, Paludanus, &c.

Ordinatio Episcopalis, &c.

ORdination of Bishops is a Sacrament, truely and properly so called: This opinion, though it be denyed of some old Schoolemen, and amongst the new, by *Dominicus a Soto (lib.* 10. *de Institit.)* yet is affirmed by the auncient Fathers, and of the late, by *Petrus a Soto, Caietane*; and of some olde Schoolemen too, as *Altisiodorienſis, Io. Maior, Scotus, Durand, Paludanus:* Though *Durandus* would haue it one and the same Sacrament, with the Sacrament of Priesthood: and lastly, of all the Canonists almost, vpon *Ch. Cleros, dist.* 21. *Bellarmine* in his booke of the Sacram. of Orders, *cap.* 5. *pag.* 44.

Ninth-

Ninthly, Durandus and Caietane opposed by Bellarmine and other Diuines.

IT is very probable, that the Ordination of Deacons is a Sacrament, though it be not certaine, as a matter of faith: that it is very probable, appears, first becauſe it is approued by the common opinion of Diuines: Onely *Durandus* there is, which holds, that onely Prieſt-hood is the Sacrament of Orders, and with him *Caietanus, Tom. 1. Opuſc. Tract. 11. Bellarm. ibid. c. 6. p. 48.*

De Diaconis valde probabile eſt.

Tenthly, Durandus and Caietane againſt the reſt.

FOr Sub-Deaconſhip there is not ſo great certaintie as of Deaconſhip, for neyther is it mentioned in Scripture, neyther hath the Ordination thereof any impoſition of hands, as appeares by the fourth Councell of *Carthage*, Can. 5. &c. But yet it is verie probable, that this Order is a Sacrament alſo: Onely *Durandus* and *Caietanus* denie it. *Bellarm. ibid. cap. 7. pag. 52.*

Jam vero de Sub-diaconatu &c.

DECAD. IX.

Firſt, the old Schoolemen, and ſome new againſt Durand.

OF the leſſer Orders, it is leſſe probable that they are Sacraments, then of the Sub-deaconſhip: yet it is the more probable opinion, that holdes them all to be Sacraments,

Demiq; de minoribus Ordinibus &c.

ments, then that which denies it: First, becauſe all the olde Schoolemen affirme it, excepting onely *Durandus*, and the grauer ſort of the new, as *Franciſcus de victoria, Petrus a Soto, &c. Bellarmine. ibid. cap. 8. pag. 53.*

Secondly, Dominicus a Soto, and ſome others againſt Petr. a Soto, Ledeſmius, Hoſius, &c.

Sequitur tertia Controuerſia &c.

THe third Controuerſie is, of the matter and form of this Sacrament: for wheras in the Ordination of the Prieſt and Deacon, there are two externall ſignes, impoſition of hands, and reaching forth of an Inſtrument, as of the Chalice & Patin in the Prieſthood: The booke of the Goſpels in the Deaconſhip. The queſtion is, whether of theſe two ſignes are the eſſentiall matter of this Sacrament. Some thinke, that impoſition of hands is onely accidentall, and that the reaching foorth of the Inſtruments is onely eſſentiall. So holdes *Dominicus a Soto* (Diſt. 24. quæſt. 1. art. 4.) and ſome others: But the more probable and true opinion is, That not onely the reaching out of the Inſtruments, but the impoſition of hands alſo, is the eſſentiall matter of this Sacrament: So affirmes *Petrus a Soto, Martinus Ledeſmius, Cardinall Hoſius, &c. Bellarmine ibid. cap. 9. pag. 54.*

Thirdly,

Thirdly, Durandus against the rest.

OF the Catholike writers there is onely *Durandus*, who (vpon 4. Dist. 26. qu. 3.) holdeth, that Matrimony cannot be called a Sacrament, saue only Equiuocally: whom *Chemnitius* brings for his part; forgetting, that by *Durandus* owne confession, all our Diuines teach the contrary. *Bellarmine* of the Sacram. of Matrimony, c. 1. p. 66.

Ex Catholicis vnus est Durandus.

Fourthly, Alphonsus a Castro and Petr. a Soto against the Councell of Florence and Trent.

THere are some Catholikes which hold, that Matrimony is not properly a Sacrament of the new Law, but that it was so in the old Law amongst the Iewes, and so not instituted, but onely confirmed by Christ: So teaches *Alphonsus a Castro* 11. booke against Heref. *Petrus a Soto* Lect. 2. of Matrimony, and some others. But I see not how that can be safely defended; for the Councell of Florence reckons vp Matrimony amongst the Sacraments of the newe Law; and the Councell of Trent Sess. 24. Can. 1. in flat wordes, saith, that the Sacrament of Matrimony was instituted by Christ in the new Law. *Bellarm. ibid. cap. 5. pag. 85.*

Non desunt Catholici qui admittant, &c.

Fiftly, two opinions of Popish Doctors differing.

De copulâ coniugali duæ sunt &c.

CONcerning carnall copulation, are two opinions of Catholikes: Some teach, that it neither is the Sacrament, nor part of the Sacrament, but only an act or duety of Matrimony; and therefore only accidentall in respect of the Sacrament of Matrimonie: Others would haue it a part of the Sacrament, yet not an essentiall part, but integrall; and therefore before copulation the Matrimony is ratified, but not consummate. *Bellarm. ibid. cap. 5. p. 91.*

Sixtly, three different opinions of three rankes of Papists.

Respondent aliqui vt Petrus &c.

SOme hold (as *Petrus Paludanus, Io. Capreolus, Io. Eckius*) that those married persons which are conuerted to Christianity, ought after their baptisme to be maried together againe, and then that their marriage is made a Sacrament: Others, as *Tho. de Argentina*, and *Paludanus*, &c. say, that without any new contract, that Matrimony which before Baptisme was no Sacrament, straight after baptisme becomes a Sacrament. But how euer it be, the common opinion of Diuines is, that the mariage of Infidels may be true and lawfull, but not ratified nor indissoluble: but if both be conuerted, and baptized, their mariage becomes both ratified, and indissoluble, and consequently a Sacrament. *Bellarm. ibid. c. 5. p. 102.*

Seuenth-

Seuenthly, Canus confuted by Bellarmine.

MElchior *Canus* while he ſtriues for the defence of his new and ſingular opinion, vnwiſely vſeth thoſe arguments, whereby the Heretickes of our time might vexe the Church; for in his 8. booke of Theolog. places, chap. 5. he affirmes, that not euery mariage lawfully contracted betwixt Chriſtians, is a Sacrament, but that onely, which is celebrated by an Eccleſiaſticall Miniſter in ſet and ſolemne words. See his opinion ſharply confuted by *Bellarmine*, *ibid. cap 6. & 7.* which he concludes thus: That *Canus* goes about, ſo much as in him lies, to proue that there is no true ſacrament of Matrimony in the Church. *pag.* 103. 104 *&c.*

Canus autem dum pro ſua opinione &c.

Eightly, diuers opinions of their Doctors.

SOme teach, that the Patriarches had but one lawfull wife, and the reſt were their Concubines. Others not onely teach, that thoſe women were the true and lawfull wiues of the Patriarches, but alſo hold, that this was not forbidden, ſaue onely by the poſitiue law of the Goſpell, which they would haue the opinion of S^t. *Jerome* and *Auguſtine*. There is a third opinion common in the Schooles, that the Patriarches might by Gods diſpenſation marry more wiues then one: but of this are diuers conceits, ſome thinke that the ſeuerall Patriarches had a peculiar

Quidam enim docent, &c.

ſiar inſpiration from God for this diſpenſation: Others hold it enough that this diſpenſation was made knowne by inſpiration to the firſt Patriarches, &c. *Bellarm. ibid cap.* 11. *pag.* 136.

Ninthly, Eraſmus, Catharinus, Caietanus againſt the other Popiſh Doctors.

Eandem ſententiam &c.

Eraſmus in his notes vpon 1. Cor. 7. goes about largely to ſhew, that in caſe of fornication the Innocent partie may marry againe: And theſe notes were ſet forth by *Eraſmus* in the yeare of our Lord 1515. two yeares before *Luthers* faction aroſe. And there are two other Catholikes, which are poſſeſſed with the ſame errour: *Ambroſe Catharinus* and *Caietanus*; for *Catharinus* concludes in his notes vpon *Caietane*, as from him; That from the Goſpell it cannot be gathered, that in caſe of fornication it is not lawfull to marry againe; but that this is forbidden by diuers Canons, and therefore ought not to be done without the authority of the Church. *Bellarm. ibid. cap.* 15. *pag.* 160.

Tenthly, Bellarmine againſt Canus.

Et Dominicus &c.

Dominicus a Soto vpon 4. Sent. Diſt. 26. quæſt. 2. affirmes, that in his time there were ſome which began to defend, that the eſſentiall forme of this Sacrament of Matrimony, are thoſe wordes of the Prieſt,

Priest, *I ioyne you together*, but yet that there was none, which durst commit this Opinion to Writing; whence it followes, that the Opinion of *Canus* is newe and singular, &c. *Bellarmine* in his first Booke of Matrimonie, *cap.* 7. *pag.* 110.

Diuers opinions of Diuines acknowledged: Canus Confuted.

THat which *Canus* saith, that our Diuines write no certainety of this Sacrament, that they are distracted into diuers opinions, helpeth his cause nothing at all; for though our Diuines follow diuers opinions of the matter of this Sacrament, yet of the forme and minister of it, they disagree not. See the confutation of *Canus* at large, Chap. 8. &c. *Bellarmine* the same booke, *cap.* 7. *pag.* 111.

Quod vero ille dicit, &c.

DECAD. X.

First, Pet. Lombard, Bonauenture, Rich. Dominicus a Soto, against Thomas, Scotus, Duran. Palud. Abulensis, &c.

IT is a question among our Doctors, whether Diuorce so graunted to the Iewes, as that after it they might marry againe, were yeelded to them as lawfull, or as a lesser euill: Master of Sentenc. Dist. 33. Lib. 4. and

Quæstio est inter doctores, &c.

Bonauentura, Richardus, Dominicus a Soto, and others hold it was euer vnlawfull, but onely tolerated with impunity, for the auoiding of a greater euill: But the contrary opinion (I must confesse) euer seemed to me most probable, which is defended by Saint *Thomas, Scotus, Durandus, Paludanus, Abulensis, Eckius, Dominicus a Soto. Bellarmine* the same booke, *cap.* 17. *pag.* 192.

Secondly, Erasmus and Gropperus against the rest.

Primus videtur Erasmus &c.

ERasmus was the first that called this matter into Controuersie: Whether the consent of Parents be required to the essence of Matrimonie; but the Catholike Doctors are so farre from doubting of this point, as that they neuer number the want of Parents consent, amongst the impediments of Matrimony, and the Councell of Trent accurses them which shall hold mariage, without consent of Parents void, or voydable by parents. All the old Diuines, and amongst them S^t. *Tho.* in 4. d. 28. and the most of the learned new writers, as *Ruard. Petr.* and *Dominic. a Soto*, and others, teach, that Matrimonie without consent and knowledge of parents, is not onely true marriage, but also a true Sacrament: Indeed *Gropperus* denies this *Clandestine* Matrimony to be a Sacrament, wherein he is manifestly deceiued, and contradicts both S^t. *Thomas* and all founder Diuines. *Bellarm. ibid. cap.* 19, *&* 20. *pag.* 201. 202. *&c.*

Third-

Thirdly, Thomas, Bonaucnt. Albert. Richard. Durand. Dominicus a Soto, against Scotus, Paludan, Caietane, and all Canonists.

IT is a Controuersie among Catholikes, by what Law a solemne vow dissolueth that Matrimonie, which is contracted after the saide vow; whether by the Law naturall and Diuine, or onely Ecclesiasticall and positiue: For many, and those graue Diuines Saint *Thomas*, Saint *Bonauenture*, *Albertus*, *Richardus*, *Durandus*, *and Dominicus a Soto* hold, that a solemne vow dissolues Matrimony by the Lawe of GOD and nature: but many denie their grounds, as *Scotus*, *Paludanus*, and *Caietane*, and all the Interpreters of the Canon law, as *Panormitanus* witnesseth: who thinketh, that this dissolution is onely warranted by the Decree of the Church. *Bellarm. ibid. c. 21. pag. 217.*

Quæstio igitur &c.

Fourthly, Caietane against the common opinion.

CONcerning these foure forbidden degrees, some Doctors haue denied, that they are forbidden by the law of nature, amongst whom is *Caietane*, in 2. 2. q. 154. But yet the commoner and truer opinion teacheth the contrary. *Bellarm. ibid. c. 28. p. 278.*

De his quatuor gradibus &c.

Fiftly, Albertus, Thomas, Bellarmine, and others against Pet. Lombard, Io. Scotus, &c.

Non desunt quidem Theologi.

THere be some of our Diuines, which seperate Originall iustice giuen to our first Parent, in his Creation, from that Grace which wee call (*Gratum facientem*) and which teach, that *Adam* receiued indeede at first a certaine habite, which subiected the inferiour part of the soule to the superiour; but not this sauing Grace, which makes vs the Sonnes and friends of GOD, and is necessary to the earning of eternall life; Of which opinion were *Peter Lombard*, 2. Sent. Dist. 24. and after him *Io. Scotus* and certaine other. We follow *Albertus Magnus*, Saint *Thomas* and others, which conioyne Originall iustice with the said Grace, &c. *Bellarmine* in his booke of the grace giuen to our first Parents, *cap. 3. pag. 9.*

Sixtly, some learned Papists confuted by Bellarmine.

Quare non magis differt, &c.

THE State of *Adam* after his fall, differ'd no otherwise from his estate in his pure naturalles, then a stripped man from a naked, neyther is mans nature euer a whit the worse, if you onely take away his Originall fault; neyther is more ignorant and weake, then it would haue beene in his meere naturals: therefore the corruption of nature is not of the want of any naturall gift, or the addition

on of any ill quality, but onely from the losse of his supernaturall gift, from *Adams* sinne, which is the common opinion of Schoolemen, both olde and new: neyther did wee learne this which wee teach from *Dominicus a Soto* onely: neyther hath Saint *Thomas* and other approued Authors written the contrary (as some otherwise very learned men doe hold) but as I said, this is the commoner Opinion, as shall appeare by the testimonies following. *Bellarmine* in his booke of the grace giuen to our first parents, *cap.* 5. *pag.* 21.

Seuenthly, Bellarmine against Eugubinus.

THE Pelagians held, that man should haue died though hee had not sinned: to which errour *Augustinus Eugubinus* comes very neare in his notes vpon Genes. 2. *Bellarmine* in the same booke of the grace giuen to mankinde in our first Parent, *cap.* 8. *pag.* 46.

Prior fuit Pelagianorum &c.

Eightly, Franc. Georgius refuted by Bellarmine.

SOme of the Auncients haue turned all that Historie of Paradise, the Riuers and Trees, into meere Allegories, as *Philo, Valentinus Hæresiarcha, Origenes:* But in our age *Franciscus Georgius*, 1. Tom. of Problemes, and in his Harmony of the World, Cant. 1. Tom. 7. chap. 21. hath gone about to receiue and de-

Non defuerunt ex veteribus &c.

fend this opinion, long ſince condemned by the fathers. *Bellarm. ibid. c. 10. p. 53.*

Ninthly, Aug. Eugubinus, Hier. de Oleaſtro, Vatablus, Ianſenius reiected by Bellarmine.

Quarta opinio eſt recentiorum. &c.

THe fourth opinion is, of ſome later Writers, *Auguſtine Eugubinus, Hierome de Oleaſtro, Francis Vatablus, Cornelius Ianſenius* that hold, Paradiſe was in Meſopotamia, but that in the time of the Deluge, the beauty and pleaſure of it ſo faded, that there was no ſhew of a Paradiſe, and therefore now there is no more guard of the Angell, or flaming ſword: But for many cauſes I cannot like this opinion. *Bellarm. ibid. cap. 12. pag. 62.*

Tenthly, the later Papiſts againſt the auncient.

Et quidem recentiores illi &c

HOwſoeuer the later writers, which we cyted before; *Eugubinus, Ianſenius* and others, holde the contrary; yet ſince I neuer read any of the auncient, which haue held the earthly Paradiſe to be periſhed, eyther by waters or by any other cauſe: And I haue found many that affirme it is yet extant, as almoſt all the Schoolemen (vpon 2. Sent. d. 17.) and Saint *Thomas*: beſides, *Iren. Hierom, Auguſtine, Theodoret, Bede, &c.* and others: I dare not diſſent from ſo common and receiued an opinion. *Bellarm. ibid. cap. 14. pag. 68.*

THE

THE PEACE OF ROME.

THE THIRD BOOKE OR CENTVRY.

DECAD. I.

First, Bellarm. against S. Tho. and other Schoolemen.

IT is held by *Io. Damascenus*, S^t. *Thomas*, and other of the Schoolemen, that men onely, and not brute creatures should haue had place in Paradise, if man had not sinned; But the authority of Saint *Basill* and Saint *Austin*, which teach the contrary, preuaileth more with

Et quidem Johannes Damascenus &c.

with me: See the confutation. *Bellarmine* the same booke, *cap.* 15. *pag.* 71.

Secondly, the Schoolemen opposed by Bellarmine.

Vna sancti Augustini quem Scholastici &c.

St. *Austin* whom the Schoolemen in this doe follow, holdes, that the tree of life was appointed to defend that death, which vseth to ensue vpon olde age: the opinion of many other Fathers, and I thinke very agreeable to Scripture, and reason, is quite otherwise; namely, that this Tree had this power, that once tasted of, it could giue perfect immortality, such as we shall haue after our resurrection, &c. This I confesse I like better of the two. *Bellarmine ibid. c.* 18. *pag.* 74.

Thirdly, Bellarmine against Alphonsus de Castro.

Quocirca valdè mirum est &c.

I Maruell what *Alphosus de Castro* meant, to write that Saint *Ierome* neuer ascribed this errour of the equalitie of sinnes to *Iouinian*, for in many pages in his second booke against *Iouinian*, hee both names him, and answereth his Arguments for this purpose. *Bellarm.* in his first booke of the losse of grace and State of sinne, *cap.* 4. *pag.* 97.

Fourthly, Io. Gerson and Io. Roffensis against Lombard and the rest, and Iacob. Almaine.

His omnibus erroribus contraria est sententia Theolog. Catholicorum &c.

THe Catholike Diuines in the Master of Sent. 2. B. Dist. 42 and Saint *Thomas* out of the consent of

of almoſt all writers teach, that ſome ſinnes of their owne nature (without all reſpect to Predeſtination, or reprobation of the ſtate of the regenerate, or vnregenerate) are deadly, and others veniall, and that by the firſt, man is made vnworthy of Gods fauour, and guilty of death; by the other liable onely to ſome temporall puniſhment, and fatherly chaſtiſement: Onely *Io. Gerſon*, 3.p. Theol. Tract. 3. and *Io.* of Rocheſter in his refutation of 32. Art. of *Luther*, and *Iacobus Almaine* muſt be excepted, which differ ſomewhat herein from the common opinion of Diuines. *Bellarm. ibid. c.4.p.102.*

Fiftly, Bellarmine and Thomas againſt Scotus and Bonauenture.

THE common opinion of Catholike Diuines is, that *Eues* firſt ſinne was pride, yea S. *Thomas* holdes, that the firſt ſinne of both our firſt Parents was pride, 2.2. quæſt. 163. S. *Bonauenture* and *Scotus* hold, that *Adams* firſt ſinne was inordinate loue to his wife, not of concupiſcence, but of humane kindneſſe. The other opinion is to be receiued rather: See the confutation of *Scotus* and *Bonauenture*, cha. 5. *Bellarm.* 3. booke of the loſſe of grace, &c. *c.4.p.278.* *At ſententia communis &c.*

Sixtly, different opinions of ancient Fathers, maintained by ſome Papiſts.

SOme thinke, that *Eue* beleeued not, that death ſhould follow vpon the eating of the forbidden *Aliqui docent &c.*

tree, but rather beleeued, that GOD had lyed to them, and vpon enuie forbad that so excellent and wholsome fruit. So teach *Cyrill*, *Chrysostome*, *Augustine*, *Rupertus*, *Rabanus*, and many others. Others thinke, that *Eue* beleeued that the same fruite was not indeed forbidden by God, and that she and her husband had mistooke the wordes of GOD: This opinion is noted by *Augustine* booke 11. *Gen. ad literam, cap.* 30. and by *Epiphanius* in the heresie of Cainites. *Bellarm. ibid. cap.* 6. *pag.* 290.

Seuenthly, Scotus and some few others against Thomas, Albert, Bonauenture, Richard, Durand.

Et quidem non desunt.

SOme there are which thinke, that the first sinne of our first Parents might haue beene veniall: So holdes *Scotus* (vppon 2. Senten. Dist. 21.) and some fewe others which follow him: But the greater Diuines teach contrarie, as Saint *Thomas*, *Albert*, Saint *Bonauenture*, *Richardus*, *Durandus*, *Egidius*, and others, vpon 2. Sent. Dist. 21. and *Alexander Alensis* in Sum. Theol. p. 2. q. 104. *Bellarm. ibid. cap.* 8. *pag* 298.

Eightly, Bellarmine against the Schoolemen, with Chrysostome.

Et quidem S. Iohannes Chrys.

SAaint *Chrysostome* directly teacheth, that the sinne of *Eue* was more haynous then *Adams*, which opini-

pinion moſt of the Schoolemen follow, vpon 2. Sent. Diſt. 22. Contrarily, Saint *Ambroſe* by many Arguments, proues, that the man ſinned worſe then the woman: Saint *Auſtin* ſo ſpeakes, as if he thought the ſinnes of both equall: *Bellarmine* allowes *Chryſoſtomes* opinion for probable, but yeelds rather to *Ambroſe*, and concludes, that abſolutely the man ſinned worſe then the woman, though in reſpect of ſome acts, the woman ſinned equally to him. *Bellarm. ibid. c. 9. p. 299.*

Ninthly, three rankes of Popiſh Doctors diſſenting.

CONcerning the Traduction of Originall ſinne, Saint *Auſtin* holdes thus: That eyther both Bodie and Soule is corrupted in the deriuation of it, (according to their Opinion, which holde the Soule propagated) or that the Soule is corrupted in the Body, as in an vncleane veſſel, according to them which hold the Soule created by God, and onely the corrupted fleſh taken from our parents: Further, *Auſtin* writes, that the fleſh is corrupted, becauſe it is begotten in luſt; and that it is not Generation but luſt, which properly traduceth ſinne, as *Auguſt.* in his firſt booke *De peccat. meritis, & remiſſ.* & 1. B. *De nuptijs & concup.* But this opinion, if it bee taken as the wordes ſound (as it is indeede vnderſtood by *Peter Lombard*, *Gregory Arimineńſis*, and *Gabriel*) ſeemes not to bee ſuffered. Others hold, that the Soule is defiled with the Body, becauſe the fleſh

Explicandus eſt modus &c.

flesh destitute of Originall iustice, and growne rebellious to reason, drawes away the soule, and inclines it amisse: so thinke *Alexander Alensis* and S *Bonauenture*: but this opinion is confuted by the same arguments. There is another opinion, which I doubt not is the trueſt, of Saint *Anselme*, Saint *Thomas*, *Scotus*, *Durandus*, and others vpon 2. Sent. dist. 31. That to the traducing of Originall sinne, nothing is required, but that a man be by true generation descended from *Adam*, for in that hee was in *Adams* loynes when he transgressed, hee did communicate with his sinne. *Bellarmines* 4. booke of losse of grace, *cap.* 12 *pag.* 400.

Tenthly, some Popish Doctors against Thomas Aquin. and others.

Quod ad priorem &c.

ALl hold, that no sinne could haue beene traduced to mankinde, if *Eue* alone had sinned: But in this they differ, that some thinke from *Eues* sinne alone, there would haue growne a necessity of dying to her sonnes, and the other inconueniences that follow mortalitie: Others hold, that neither sinne nor necessity of dying would haue followed: This latter opinion is Saint *Thomases*, 1.2.q. 81. and without doubt very true. *Bellarm ibid. c.* 13, *p.* 402.

DECAD. II.

First, all Diuines against Thomas Aquin.

THE common opinion is, that if the first man had not sinned, whosoeuer else should sinne, his offence should haue bin personall and particular, and therefore could not infect and defile his posterity: but yet S. *Thomas* seems to hold the contrary in his 5. quæst. of euill, art 4. but perhaps the place is corrupted. *Bellarm. l. 4. c. 13. p. 403.*

Communis sententia est si primus, &c.

Secondly, Capreolus, Caietanus and others against the common opinion.

THough some Catholikes hold, that opinion to haue some more inclination to the truth, which exempts none but Christ from the state of originall sinne, yet euen those Authors doe not condemne the contrary opinion as erroneous, neyther indeede can, vnlesse they will resist the Decrees of the generall Councell of Trent, and of *Sixtus* 4. and *Pius* the 5. Popes, which if they did, they should not be reckoned for Catholikes; and of this opinion were *Capreolus, Caietanus* and others. *Bellarm. l. 4. c. 15. & 16. pag. 409.*

Tametsi non desint inter Catholicos, &c.

Thirdly, Bellarmine against some nameleſſe Papiſts.

Non deſunt qui exiſtiment.

THere are that hold, the bleſſed Virgin ſinned not in *Adam*; for, they ſay, that the law of not eating of the tree of the Knowledge of good and euill, was giuen to our parents for themſelues and their poſterity, except the Virgin *Marie*; which opinion ſeemes to me not ſafe to be defended. *Bellarm. ibid. cap. 16. pag. 418.*

Fourthly, Hoſmeiſterus and Virueſius confuted by Bellar.

Ex noſtris Iohannes &c.

OF our writers *Iohn Hoſmeiſterus*, and *Alphonſus Virueſius* doe ſcarce acknowledge, there is any difference in this article of Originall ſinne, betwixt vs and the heretickes; but if it be well conſidered, there is a double difference in our doctrine. *Bellarm. l. 5. of the loſſe of grace, cap. 4. p. 460.*

Fiftly, the Councell of Trent againſt Pighius and Catharinus.

Non vnum in omnibus &c.

THe Councell of Trent hath defined, that originall ſinne is not as one, and the ſame in all; but that euery man hath his owne proper birth-ſinne, againſt the falſe opinion of *Pighius* and *Catharinus*. *Bellarm. ibid. c. 6. p. 472.*

Sixtly,

Sixtly, two rankes of Popiſh Doctors oppoſed by Bellarm.

THere doe now remaine two incommodious opinions of Catholikes to be confuted. Some therefore of our authors, would haue originall ſinne to be nothing but concupiſcence: that is, a faulty quality in the mind, euermore ſtirring vp wicked deſires: ſo holds *Peter Lombard* (in 2. Sent. d. 31.) *Henricus* [b. 2. q. 11.] *Gregorius Ariminenſis*; and of the later *Io. Driedo*: But this difference is betwixt *Henry* and *Gregorie*; that *Henry* holds, that euill quality of the Soule, to be a proneneſſe to all euill: *Gregorie* reſtrains it to the inclination vnto that thing, which is carnally delightfull. This opinion (me thinkes) cannot be defended. (And a little after) In all this we agree with *Peter Lombard*, *Henricus*, *Gregory* and the reſt: Onely here lies the queſtion, Whether this faultines of nature be a poſitiue quality, or not: and whether it be properly and formally originall ſinne: they affirm both, we deny both. *Bellarm. ib. c.* 15. *p.* 548

Nunc refutandæ ſunt duæ &c

Seuenthly, Albert Pighius, and Catharinus, and ſome ancient confuted by Bellarmine.

LAſtly remaines to be confuted, the errour of *Albertus Pighius*, *Ambroſius Catharinus*, and ſome of the ancient, as *Pet. Lomb.* reports; which is, that originall ſin is nothing els but the firſt diſobedience of *Adam*, wherby the precept of God, for not eating of the for-

Reſtat vltimus error.

forbidden tree was broken,&c. but it is falſe and heretical,that original ſinne is nothing elſe, beſides the firſt actuall tranſgreſſion of *Adam*,&c. *Bellarm.ibid. cap.16.pag.555.*

Eightly,foure ſorts of Popiſh Doctors at irreconcileable variance.

Quinq; numerantur ſententiæ &c.

THere are fiue opinions of the eſtate, and puniſhment of Infants vn-baptized, after this life: firſt of thoſe which durſt promiſe the Kingdome of heauen to them; though they denied not, that they were borne in originall ſinne: ſo held one *Vincentius* of old,and now lately *Zuinglius*, and many of the Sectaries of theſe times. The ſecond of them which exclude them from heauen, but yet yeelde them an eternall and naturall bleſſedneſſe, free from all ſorrow and trouble, out of the Kingdome of the bleſſed,and farre from the priſon of the damned: ſo did the Pelagians hold,as *Auguſt.* b. of hereſies, chap.88. neare to which opinion are *Ambroſius Catharinus Albertus Pighius*,and *Hieronimus Sauanarola*. The third is,that Infants dying without baptiſme are damned in hell to eternall death, but yet ſo puniſhed with want of the viſion of God,as that in the meane time they ſuffer no paine, neither inward nor outward: ſo teacheth S.*Thomas* in q.4.of euill,art. 1.2. &c. and ſome other Schoole Doctors [vpon 2. Sent. d.23.] The fourth opinion exempts ſuch infants from the torment of the fire and worme, whereof we reade

(Mar.

(Mar. 9.) but not from an inward ſorrow, for the loſſe of their eternall bleſſedneſſe. So teaches *Peter Lombard* (vpon 2. Sent.) and after him ſome others, as S. *Thomas*, S. *Bonauenture*, and *Gregory Ariminenſis*, and others report. The fift, which is the ſeuereſt opinion, teacheth, that Infants for their originall ſinne, are perpetually tormented in hell, with both ſorts of puniſhment, of loſſe, and of ſenſe: to which opinion incline *Gregorius Ariminenſis*, *Io. Driedo. Bellarm.* 6. b. of the loſſe of grace. *c.* 1. *p.* 174. 175.

Ninthly, two ſorts of Popiſh Writers oppoſite.

THe place wherein ſuch Infants doe, and ſhall liue, is the priſon of hell; a place darke and horrible, as almoſt all the Schoole-Diuines teach, Saint *Thomas*, *S. Bonauenture*, *Scotus*, *Durandus*, *Richardus*, *Capreolus*, and others vpon 2. Sent. diſt. 33. and beſides, *Alexander Alenſis*, and *Albertus*. This difference only there is betwixt theſe olde Diuines, that ſome place Infants in the higher part of hell, which they call *Limbum puerorum*, the verge of Infants: others ſay, they haue one common place with the damned. Thus the fathers of the Florentine Councell teach, &c. *Bellarm. ibid. c.* 2 *p.* 582.

Locus in quo paruuli degunt &c.

Tenthly, Durandus, Thomas, Bonauenture, Richardus differing.

SOme of the old Schoolemen haue held, that thoſe infants ſhall therfore haue no ſorrow, for the loſſe

Aliqui veterum Scholaſticorum.

of blessednes, because they shall not know they haue lost it, which may be done onely by faith: this reason is approued by *Thomas* in qu. 2. *de malo*, but himselfe reproues it in 2. Sent. dist. 33. quæst. 2. *Durandus* vpon the same place defends it. *Bonauenture* hath deuised another reason: *Thomas* a third: and *Richardus* vpon the same place, seeing that the foresaid reasons did not giue satisfaction, addes a fourth, and saith: that infants know they are fallen from happinesse, and yet are not sadde, it comes to passe by a singular prouidence of God, which remoues sorrow from their minds. *Bellarm. ibid. cap. 6. pag. 609.*

DECAD. III.

First, Albert Pighius and Peter Lombard, with Scotus against the rest, &c.

Ad hanc sententiam accessit Albertus &c.

THat no part of iustice stands in any quality or habite of ours, but all wholly in Gods free acceptation, is held by *Caluin*, *Kemnitius*, *Hesshusius*: and to this opinion of the heretikes comes *Albertus Pighius* (otherwise a Catholike Doctor) but in some questions (as *Ruardus Tapperus* noted before vs) miserably seduced by reading of *Caluins* bookes: for thus *Pighius* writes in his fift booke of Freewill: Wee will fetch the diuers acceptions of grace from the Scriptures, not from the Schooles; for in them commonly they imagine,

magine, that the grace of God is some quality created in our soules by God, &c. all which I thinke false and feined, and to haue no authority from scripture: thus *Pighius*. But the common opinion of Diuines constantly teacheth, that a supernaturall habite is infused into vs by God, whereby the soule is garnished and perfited, and so made acceptable to God. For though *Peter Lombard* in 1. Sent. dist. 17. seeme to say, that charity is not an habite, but the very holy Ghost himselfe, yet it appeares in the same booke dist. 37. he meant, that the spirit of God dwelleth not in them onely, which know and loue him, but euen in Infants by some habite: wherefore *Io. Scotus* holds, that *Peter Lombards* opinion may well be expounded and defended; but S^t. *Thomas* and other Diuines reproue his opinion, as if he denied the habite of charity. *Bellarm.* of grace and freewill, *l.* 1. *cap.* 3. *pag.* 50.

Vtrum habitus gratiæ.

Secondly, foure diuers opinions of Popish Doctors.

WHether the habite of grace be the same with the habite of charity, there are foure opinions of Diuines: for some would haue this iustifying grace (*gratum facientem*) to be an habite, in nature and respects different from charity, as S^t. *Thomas*, *Capreolus*, *Caietanus*, *Ferrariensis*, *Dominicus a Soto*. Others make not a reall, but a formall distinction betwixt them, as *Albertus Magnus*, *Alexander Alensis*, and perhaps S^t. *Bonauenture* vpon 2. Sent. dist. 26. Others

thers hold them neither in deede nor formally, but onely in certaine respects different; and this is the iudgement of *Alexander Alensis*, who belike changed his opinion, *Richardus*, *Scotus*, *Mayro. Gabriel*, *Maior*, *Henry* of Gaunt, and *Andreas Vega*. Others holde, there is no difference at all betwixt them, saue in name onely. So *Durandus* vpon 2. dist. 26. q. The third opinion seemes to be most probable, and more agreeing to Scripture, Fathers, and Councell of Trent. *Bellarm. ibid. c. 6. p. 63.*

Thirdly, Thomas and all Diuines against Peter Lombard.

Opera precium esse duximus. &c.

VVE thought it meete to confute the opinion of them, which teach, that charity whereby we loue God, is not any created habite, but the very person of the holy Ghost, which vseth to be accounted *Lombards* opinion. But we must thinke *Pet. Lomb.* was not grosse, and dull, to thinke the very act of loue, which we our selues produce, is the very holy Ghost: but this was it, that *Lombard* taught, that the very next immediate cause, or ground of the loue of God, is the spirit of God in vs, and not any created habite, as of faith, hope, and the rest; which opinion all Diuines confute in their Commentaries (on the 1. booke Sent. dist. 17.) especially Saint *Thomas* (in 2. 2. q. 23.) and in his questions, who answereth 24. obiections that might be made for *Lombards* opinion. *Bellarm. ibid. c. 8. p. 77.*

Fourth-

Fourthly, three rankes of Popiſh Writers at variance.

VVHence grace proueth effectuall, are three opinions: The firſt of them, which hold the efficacy of grace to ſtand in the aſſent and co-operation of mans will: and therefore theſe hold it in mans power to make grace effectuall, which otherwiſe in it ſelfe would be but ſufficient. The other of thoſe, which thinke effectuall grace to be the naturall action of God, which determines the wil, to will and chooſe that good, which was inſpired to them by exciting grace: This opinion ſeemes eyther the ſame with the error of the Caluiniſts and Lutherans, or very little different; The Abettors of this opinion like it, becauſe they thinke it is *Auguſtines*: but that it was not his, may be ſhewed by foure arguments, &c. The third, is the meane betweene both theſe extremes. *Bellarmine ibid. c. 12. p. 97. 98. &c.*

Vnde ſumatur efficacia gratiæ &c.

Fifthly, Popiſh Diuines diuided.

MAny Catholike Diuines, and almoſt all, teach, that euery man hath ſufficient grace giuen him for the place and time, and yet without preuenting grace no man can deſire or receiue it. So *Alexander Alenſis, Albertus Magnus, S. Thomas, Bonaucnt. Scotus, P. Adrian, Io. Roffenſis, &c. Bellarm. l. 2.* of grace and freewill, *c. 1. p. 116.*

Theologi Catholici quam plurimi &c.

Sixtly, Andr. Vega against Abulensis, Adrian, Caietane, Roffensis.

Auxilium dei sufficiens &c.

ALthough sufficient and necessary ayde to rise from sinne, be not wanting to any man for the time and place, yet it is not present at all times: This proposition is not mine onely, but it is confirmed by *Abulensis, Adrianus 6. Caietane, Roffensis, Driedo, Tapperus.* But *Andreas Vega* saith, that sinners may be at any or euery time conuerted, yet he addes, that they cannot at euery time bring that their possibility to effect: so he partly affirmes, and partly denies it. *Bellarm. l. 2. c. 6. p. 131.*

Seuenthly, Thomas, and Caietane, and Bellarmine against other Doctors.

Disputant quidem Theologi &c.

DIuines indeede dispute, whether predestination belong rather to the vnderstanding, or to the will: But I like the opinion of Cardinal *Caietane* and S^t. *Thomas*, who hold it rather of the vnderstanding; and the rather, because it is Saint *Augustines* in his booke *De bono perseuerant. cap. 17. Bellarm. ib. c. 9. p. 154.*

Eightly, Ambros. Catharinus and some others confuted by Bellarmine.

Sed explicemus paulo fusius. &c.

BVT let vs more at large expound that principal place out of Rom. 9. because *Ambros. Catharinus*, and

and ſome other new Writers take it amiſſe. *Bellarm. ibid. cap. 10. pag. 157.*

Ninthly, ſome nameleſſe Authors confuted by Bellarm.

Propter hoc argumentum non defuerunt &c.

THE diſtinction which ſome Catholikes make betwixt predeſtination and election; that predeſtination is before election; predeſtination is the meanes, election reſpects the glory it ſelfe; predeſtination is free, election depends on the præuiſion of our good works. See by *Bellarmine* (the ſame booke, *cap. 15. p. 186.*) confuted, as diſagreeing from Scripture and reaſon.

Tenthly, eight ſeuerall opinions of Popiſh Doctors.

Sunt autem de hac re multæ Theologorum ſententiæ &c.

THE firſt opinion is, That freewill doth conſiſt properly in our act, not in any habite, &c. ſo teacheth *Hcrueus* (*1 quodlibet. q. 1.*) who places freewill in thoſe acts of the vnderſtanding and will, which goe before deliberation, or the concluſion of deliberation. The ſecond is, *Bonauentures* opinion, who placeth freewill in a certaine naturall habite, ariſing from reaſon and will (vpon 2. Sent. Diſt. 23. art. 1.) The third is *Albertus* opinion, that freewill it is a power of the ſoule, perfected by a naturall habite. The fourth, that freewill is an vniuerſal power, or faculty, conteining vnder it all the powers of the vnderſtanding and ſenſitiue ſoule. This opinion is reported with-

without name by Saint *Bonauenture* and Saint *Thomas*. The fift is, of *Alexander Alensis*, which teacheth, that freewill is a particular power or faculty of the soule, and distinct from reason and will (in p. 2. Sum. q.74. &c.) The sixt is *Durandus* (vpon 2. Sent. d.24. q. 3.) who teaches, that freewill is the very power of reason and will, but more especially of reason. The seuenth is the opinion of *Henricus* and *Scotus* (in 2. Sent. dist. 25.) who hold, that freewill is but one particular faculty, euen the will it selfe; and that it is so free, that it doth not depend so much as vpon the practicall Iudgement of reason. The eight is the opinion of S. *Thomas* (1. part. Sum. q. 83.) and (in 1. 2. q. 13. &c.) *Richardus Capreolus, Conradus, Caietanus*, and others, which hold, that freewill is indeede one particular faculty, euen the will it selfe (as the former opinion) but they adde, that the roote of this freedome is in reason, and that the will wholly depends vpon the last iudgement of practicall reason, which opinion seemes to me to be the truest. *Bellarm. l. 3. cap. 7. pag. 221.*

DECAD. IIII.

First, Occam against the common opinion.

Tametsi Gul. Occam in l. 3. Sent. q. 13.

ALthough *Gul. Occam* write, that the obiect of the will is any thing that hath being, whether it be good or euill; so that it can be set vpon euill, as it is euill: yet the com-

common opinion of Diuines is contrary, &c. and amongst the rest of Saint *Thomas* in 1. part, q. 20. art. 1. &c. *Bellarm. ibid. c. 12. p. 248.*

Secondly, three rankes of Popish Diuines disagreeing.

Tres de hac re sententiæ &c.

ABout the obiect of freewill, there are three opinions; The first of *Pet. Lombard*, *Occam*, *Gabriel*, who hold, that all things which are present, are necessary, and cannot be otherwise; and therefore that future actions alone are in the power of freewill.

The second of *Gregorius Ariminensis* (vpon 1. Sent. d. 39.) which thinkes, that the entring into an action, euen for the present, may be free, but that some continuance, is altogether necessary.

The third is more common in Schooles, and more true, which is declared and defended by *Io. Scotus*, *Capreolus*, and *Hersubeus*: that freewill hath in his power, not onely future, but present actions, and not onely in their entrance, but continuance also. *Bellar. ibid. cap. 13. pag. 251.*

Thirdly, Scotus and Henric. against Thom. and Capreolus.

Tres enim Theologorum.

COncerning the first act of the will, whether it be simply free, as *Scotus* and *Henricus* hold, or whether it be wrought wholly by God alone, so as the will is but onely passiue, as *Capreolus* and Saint *Thomas* (by *Capreolus* report) or whether thirdly, it be efficiently

ficiently of the will, but yet of God as the author of it: as following vpon that natural inclination, which God hath set in the will, as *Caietane*, *Ferrariensis*, and Saint *Thomas*. See *Bellarmine* same booke, *cap.* 14. *pag.* 256.

Fourthly, Petrus ab Aliaco against Saint Thomas and other Diuines.

Una solum controuersia remanet.

ONe Controuersie remains, whether by the light of reason alone, we can know that there is a God, and that he is one. Of our men *Petrus ab Aliaco* in 2. Sent. q. 3 writes, that we can know nothing at all of God, without a speciall helpe of grace: but almost all Diuines, and especially Saint *Thomas*, teach the contrary; who doubt not to call that opinion erroneous. *Bellarmine* in his fourth booke of grace and freewill, *c.* 2. *p.* 277.

Fiftly, Durandus against all Diuines: some other nameless against the rest.

Duo siquidem contrary errores &c.

OF actions naturall, or ciuill, or manuall (without consideration of any morall good or euill in them) whether they could be done of vs, by the onely power of nature, there haue beene two contrary errours: for some haue taught that man as well as other things, can doe his workes without any helpe of God, whether generall or speciall. So

Origen

Origen seemes to hold, as Saint *Thomas* noteth: so also the Pelagians, and amongst others *Durandus* vpon 2. Sent. dist. 1. quæst. 5. Others haue held in an other extreame, that God doth so immediately and properly worke all things, that the second causes do iust nothing; but in their presence God doth all. Saint *Thomas* reports this opinion, *in quæst. de potentia art.* 7. The true and common opinion of Diuines is betweene both. *Bellarmine* the fourth booke, *cap.* 4. *pag.* 285.

Sixtly, Saint Thomas, Gregorie, Gabriel, Buridan, Andreas de Castro, Laurent. Valla, in three rankes against one another.

Tertia quæstio quæ vna ex principalibus &c.

ONe of the maine Controuersies of this matter is, whether man haue freewill in naturall and ciuill actions, whereof are three opinions: First, of well neare all Catholikes, that not onely man is of freewill in the foresaid actions, but that this is euident, both in the light of nature and doctrine of faith, as Saint *Thomas* (aboue others (in quæst. 6. *de malo*) and *Gregory*, *Gabriell*, and others vpon 2. Sent. d. 25. The second of some Catholikes, which hold it certaine by the doctrine of faith, not by the light of reason, that man hath this freewill. So teach *Io. Buridanus* 3. Ethic. q. 1. *Andr. de Castro*, 1. Sent. d. 45. cyted by *Ruardus*, &c. The third opinion, or heresie rather, is of *Laurentius Valla* in his booke of freewill, &c. and *Bucer*, who teach, that man hath

not freewill in any thing, in this state of his corrupted nature; no not in things indifferent and ciuill. *Bellarm. l.4.c.5.p.289.*

Seuenthly, Caietane, Durandus, and another sort vn-named against each other, and Bellarm. against all.

Concordiam istam liberi arbitrij &c.

THE co-operation of Gods prouidence with mans freewill, *Caietane* thinks cannot be expressed: Contrary, *Durandus* thinkes he hath sufficiently vnfolded it, when he teacheth, that there is no concourse of Gods will with second causes; but that the natures and vertues of themselues are sufficient: and that God as he hath made them, so should preserue them. But this opinion is false and contrary to Scriptures, Fathers, and reason. The third sort hold, that God by his concourse determines the action of mans will, and yet that it is absolutely free: and this for many causes I cannot allow. *Bellarm. ibid. cap.14.pag.318.*

Eightly, Greg. Ariminensis, Capreolus, Cassalius against Albert, Bonauenture, Scotus, Richard. Durandus, &c

Quidam Theologi, &c.

SOme Diuines hold, that no morall truth can be knowne by man, in the state of his corrupted nature, without the speciall aide of Gods spirit: so teach *Gregorius Ariminensis, Iohannes, Capreolus, Gaspar Cassalius.* Contrarily, all Diuines almost thinke by the meere

meere power of nature, and by a generall ayde of God, some morall truth may be knowne. So *Albertus, S. Bonauenture, Scotus, Richardus, Durandus, Dominicus a Soto, S Thomas, &c.* This latter opinion seemes the trueſt, which we doe the rather defend, becauſe it ſo much diſpleaſeth our aduerſaries, and *Io. Caluin* eſpecially. *Bellarm.* 5. booke of grace and freewill, *cap.* 1. *pag.* 337.

Ninthly, Scotus, Durandus, Gabriel, Gregor. Ariminenſis, Capreolus, Marſilius, Alexander, Albert, Thomas Bonauent. oppoſite to each other.

Conueniunt Theologi Catholici, &c.

ALl Catholikes agree, that no workes meritorious of grace, can be done by the onely power of nature; and ſecondly, that all our workes before iuſtification are no ſinnes: within theſe bounds ſome diſpute for freewill, perhaps more freely and lauiſhly then were meete, as *Scotus, Durandus, Gabriell*, vpon 2 Sent. d. 28. Others againe giue leſſe to it then they ſhould as *Gregorius Ariminenſis, Capreolus* vpon 2. Sent. d. 28. and *Marſilius*. We wil follow that, which the greater and grauer ſort of Diuines teach, namely, *Alexander, Albertus, S. Thomas, S. Bonauenture, &c. Bellarm. l.* 5. *c.* 4. *p.* 351.

Tenthly, two ſorts of nameleſſe Doctors oppoſed.

Fortaſſe conciliari poſſunt.

PErhaps thoſe authors which ſay, that without the helpe of God no tentation can be ouercome, and

those which hold, some may be vanquished without it, may be reconciled; yet their opinion and speech is more agreeable to Scriptures and Fathers, which say, no tentation can be ouercome without Gods ayde. *Bellarm. ibid. c. 7. p. 363.*

DECAD. V.

First, Bellarmine with Saint Thomas and Bonauenture against some nameless Doctors.

Dictum illud commune Scholarum, &c.

FOr the common saying in Schooles (*To the man that doth what he can, God denies not grace*) I answere, that this is well expounded of S^t. *Thomas* in 1. 2. q. 109. and Saint *Bonauenture* in 2. Sent. dist. 28. grace is not denied to him that doth his vtmost, when a man doth it by working together with Gods grace, whereby he is stirred; not when he worketh only by the power of nature: certainely those which teach that man by doing what he may, is by the onely strength of nature prepared to grace; eyther thinke that hee may thereby desire, and aske grace, which is the Pelagians heresie, or hold, that man by his owne strength may keepe all the morall law, &c. and this also is Pelagianisme, confuted in the former booke. *Bellarm. l. 6.* of grace and freewill, *c. 6. p. 508.*

Secondly,

Secondly, Bellarmine against Dominicus a Soto.

SOme Catholikes, and especially *Dominicus a Soto*, 2. b. of nat. and grace, c. 14. denie, that our dispositions towards iustification, can by any reason be called merits, and to be iustified freely, they hold to imply a iustification, without any merite whatsoeuer: But I cannot vnderstand, why we should not in that case vse the name of merite (especially with that addition of congruity) when we speake of works done by the preuenting grace of God. *Bellarm.* of iustification, *l.* 1. *c.* 21. *p.* 103.

Aliqui etiam ex Catholicis, &c.

Thirdly, Albertus Pighius and the Diuines of Colen against the Councell of Trent and Bellarmine.

NOt onely *Martin Bucer*, but *Albertus Pighius* (with some others, as namely the Diuines of Colen) in his second controuersie, held this opinion, or error rather, that there is a double iustice, wherby we are formally iustified, one imperfect, which is in our inherent vertues: the other perfect, which is Christs righteousnes imputed, whose opinion is reiected by the Councell of Trent, Sess. 6. c. 7. *Bellarm. l.* 2. of Iustification, *c.* 1. & 2. *p.* 124.

In eandem sententiam siue potius, &c.

Fourthly, Gropperus, Catharinus, Saint Thomas, Bonaucnture, Scotus, in three opinions.

OF this matter, concerning certainty of saluation, there are 3. opinions, or rather falshoods: The

De proposita igitur quæstione, &c.

The first, of the hereticks of this time, that the faithfull may haue such knowledge, as that by a sure faith they may know their sinnes forgiuen, &c. The second is, of the Author of the *Enchiridion Colonienſe*, which holds, that a man both may, and ought to be certaine his sinnes are forgiuen, but yet he denies, that he is iustified by faith alone: But this booke is in many other things worthy of the censure of the Church. The third is of *Ambroſius Catharinus*, who holds, that a man may be certaine of his owne grace, euen by the assurance of faith: Contrary to these errours is the common opinion of almost all Diuines, Saint *Thomas*, *S. Bonauenture*, *Scotus*, *Durandus*, *Roffenſis*, *Alphonſus a Caſtro*, *Dominicus a Soto*, *Kuardus*, &c. *Nicholas Saunders*, *Thomas Stapleton*, &c. that no man by any certainty of faith be assured of his iustice, except those which haue speciall reuelations. *Bellarm. l.* 3. of Iustice, *c.* 3. *p.* 206.

Fiftly, the Diuines of Louan and Paris against Catharin.

Nam Pariſienſis & Louanienſium vero, &c.

HOw *Bellarmine* presseth *Catharinus* with the authoritie of the Vniuersities of *Paris* and *Louan*, and the flat wordes of the Councell of Trent; and *Catharinus* his answeres and elusions of all, See *Bellarm. ibid. cap.* 3. *pag.* 208.

Sixtly,

Sixtly, Bellarmine against Catharinus.

CAtharinus his exposition of those places of Ecclesiastes, Ecclesiasticus, Iob for his purpose, see largly confuted by *Bellar. Bellar. ib. c. 4. & 5. p. 211. 212.*

Seuenthly, Catharinus and two rankes of Popish Diuines differing.

Dico nullum Catholicum Scriptorem &c.

I Say there is no Catholike writer holds, that a man should euer doubt of his reconciliation with God; for there are three opinions amongst Catholikes: One of *Ambrosius Catharinus*, which doth not onely exclude all doubt, but addes, that the iust man may haue an assurance of his iustification, by the certainty of a Diuine faith. Another goes not so farre, yet holdes, that perfect men are wont to attaine vnto that security, as that they haue no feare of their iustification, as we beleeue without all doubting that there was a *Cæsar*, an *Alexander*, &c. though we saw them not, but this opinion I confesse, I like not. The third, which is more common in the Church, takes not away all feare, but yet takes away all anxiety, and wauering doubtfulnes. *Bellar. l. 3. of iustific. c. 11. p. 264*

Eightly, Andr. Vega against Thom. and other Catholikes

Ab hoc argumento &c.

ANdr. *Vega* in his 11. booke vpon the Councells, c. 20. holds, veniall sin to be properly against the

Law: But veniall sinnes (without which we cannot liue) are not simply sinnes, but imperfectly, and in some regards, and are not indeede against the law, but besides it, as S^t. *Thomas* teaches well in 1.2.q. 88. *Bellarm. l. 4. c. 14. p. 359.*

Ninthly, Robert Holkot against Saint Thomas and the common opinion.

Quamuis non desint &c.

ALthough some haue taught, that freedome of will is not necessary to merite, as *Robert Holkot* held (witnesse *Io. Picus* in his Apologie) yet the common opinion of Diuines is contrary, as it appeares out of S^t. *Thomas* 1.2. quæst. 114. and other Doctors, vpon 1. Sent. d. 17. &c. *Bellarm. l.* 5. of Iustification, *c.* 10. *p.* 432.

Tenthly, a certaine nameless Author against Pius 5. *Peter Lombard, and others.*

Fuit opinio cuiusdam &c.

IT was the opinion of a certaine late Author, which was in many points condemned by *Pius* 5. that eternall life is due to good workes, for that they are the true obedience to the law; not for that they are done by a person aduanced by grace, into the state of the Sonne of God; so hee holdes, that meritorious workes may be done by a man not regenerate by Baptisme, &c. The contrary opinion is receiued and allowed in the Schooles of Catholike Diuines: See

Pet.

Pet. Lombard. and the Diuines vpon 2. Sent. dist. 24. *Bellarm. l.* 5. of iustification, *c.* 12. *p.* 438.

DECAD. VI.

First, Guliel. Altisidorienſis against all Popish Doctors.

IT was the singular opinion of *Gulielm. Altisidorienſis* (*l.* 3. *Tract.* 12. *c.* 1. *&c.*) that merit doth more principally depend vpon faith, then charity; which opinion of his doth not a little fauour the heretickes of this time: But in truth Scripture is so pregnant against him, that I wonder so worthy a man could be so far deceiued. *Bellarm. ibid. c.* 15. *p.* 454.

Fuit ſingularis opinio Gulielm. &c.

Secondly, Bellarm. against many of their graue Authors.

THough there be some graue Authors which hold, that euery good worke of a iust man, and a man indued with charity is meritorious of eternall life: yet I hold it more probable, that there is further required to merite, that the good worke should in the very act of it proceede from charity, and be directed to God, as the supernatural end, &c. *Bellarm. l.* 5. *cap.* 15. *pag* 456.

Et quamuis non deſint grauiſſimi, &c.

Thirdly, Thomas Waldensis, Paulus Burgensis, against Durandus and Gregorius and the common opinion.

Catholici omnes agnoscunt &c.

ALL Catholickes acknowledge, that good workes are meritorious of eternall life: but some holde that these wordes (of congruity and condignity) are not to bee vsed: but onely that wee should say absolutely, that good workes by the grace of GOD doe merite eternall life: So teacheth *Thomas Waldensis*, Tom. 3. of Sacraments. chap. 7. *Paulus Burgensis* in Psalme 35. Others will haue them to merite by condignity, in a large manner: So teach *Durandus* and *Gregorius*. The common opinion of Diuines dooth simply admit a merite of condignity. *Bellarmine lib. 5. cap. 16. pag. 459.* Where note, that *Bellarmine* findes *Durandus* to hold the same in this point with vs. *pag. 460. lin. 5.*

Fourthly, Bellarmine against some of their acute Distinguishers.

Quod vero quidam distinguunt &c.

HOw some distinguish nicely betwixt *Dignum* and *Condignum*, and their confutation, who will admit a merite of dignity, not of condignity, See *Bellarm. l. 5. c. 16. p. 459.*

Fiftly,

Fiftly, Caietane and Dom. a Soto, Scotus, Andr. Vega, Tho. and Bonauenture with Bellarm. differing.

SOme hold, that the good workes of the iuſt merite eternall life vpon their very worth, in regard of the worke: though there were no ſuch agreement betwixt God and vs: So hold *Caietane* (in 2.2. quæſt. 114.) and *Dominicus a Soto* (3. booke of Nature and Grace, chap. 7.) Others contrarily, thinke that good workes proceeding from grace, are not meritorious vpon the very worth of the worke, but onely in regard of Gods couenant with vs, and his gratious acceptation: Thus holdes *Scotus* in 1. Sent. d. 17. q. 2. whom other of the old Schoolemen follow: and of the later *Andreas Vega*: yet this opinion differs far from the hereſie of the Lutherans, &c. But to me the meane opinion ſeemes more probable, which teaches, that good workes are meritorious of eternall life vpon condignity, in reſpect of the worke and couenant together, which opinion I doubt not is agreeable to the Councell of Trent, and the chiefe Diuines, as S^t. *Thomas* and *Bonauent.* *Bellarm. l. 5. c. 17. p. 464.*

Non deſunt qui cenſeant opera &c.

Sixtly, Thomas and Bonauent. against Andr. Vega and the Doctor of Louan.

THe laſt queſtion is, whether God reward good works of his meere liberality, aboue their worthines: the common opinion conſtantly affirmes it, as is plaine in Saint *Thomas*, *S. Bonauent. Scotus*, *Durandus*, *&c.* But *Andr. Vega*, and that Doctor of Louan (many

Poſtrema reſtat quæſtio &c.

(many of whose opinions *Pius* 5. confuted) held the contrary: and this is the fourteenth opinion by him expressed and condemned. *Bellarm. l. 5. c. 19. p. 471.*

Seuenthly, some Popish Doctors against Chrysostome confuted by Bellarmine.

Vtrum autem operibus. &c.

WHether God doe giue punishment to euill workes, beyond the worthines or condignity of them, is not so certaine. S^t *Chrysostome* seemes to patronage the affirmatiue part, but Saint *Austin* rather tolerates then approues it: some others defend the negatiue by foure testimonies of Scripture, answered by *Bellarm. lib. 5. cap. 19. pag. 472.*

Eightly, Caietane against Dominica Soto and Bellarm.

Quamuis Cardinalis Caietanus &c.

THough Cardinall *Caietane* teach, that those Clerkes and Monkes sinne not deadly, which choose the Romane *Breuiary*, and neglect that *Breuiary* which is proper to their order, and Church: yet that opinion is not so safe and sure, as *Dominicus a Soto* well admonishes, except it be by consent of the Bishop and whole Chapter. *Bellarm.* of good workes in particular, *l. 1. cap. 18. pag. 96.*

Ninthly,

Ninthly, Bellarmine against Panormitan.

VVE answere, that Clerkes and Monkes are by Gods law bound to pray and praise God more then others: but vnto this forme of prayer and praises which is now in vse, they are onely tyed by the determination of the Church; as for that which *Panormitanus* (otherwise a learned Lawyer) holds, that the number of seuen houres for Diuine seruice is determined by Gods law, when *Dauid* saith, *seuen times a day do I praise thee*, it is very sleight, &c. *Bellarm. ibid. c. 19. p. 102.*

Respondemus iure Diuino &c.

Tenthly, some Popish Doctors opposed by Bellarmine and Pius 5. and Concil. Lateran.

VVHatsoeuer some Doctors haue formerly thought, we say, that now doubtlesse those Clerkes which doe not their Diuine offices, eyther ought to want the fruits of their Benefices, or if they haue receiued them, to restore them againe for common Almes, or reparations of their Churches: and there is a flat Decree for this in the Councell of Lateran, Sess. 9. *Statuimus*, and in the constitution of *Pius 5. Bellarm. ibid. cap. 19. p. 103.*

Quicquid olim Doctores. &c.

DECAD. VII.

First, Bellarmine against Io. Cassianus, and some others vn-named.

Altera sententia est Johannis Cassiani &c.

ANother opinion for Lent, is that of *Io. Cassianus*, who teaches, that in the Primitiue Church, the Fast was alike all the yeare long: after, when deuotion grewe cold, it pleased all the Priests to appoint the Fast of Lent, and to establish it in a firme Law. But this opinion is built on a false ground. The third opinion is of them, who referre the institution of Lent to Pope *Telesphorus &c.* But the only true opinion is, that the Lent fast was ordained by the Apostles of Christ: and enioyned to the whole Church. *Bellarm. l.2. of good W. in part, c 14. p.177.*

Secondly, Albertus against Thomas and Bellarmine.

Quamuis autem præceptum eleemosynæ &c.

THough the precept of Almes belong not properly to the tenne commandements, since therin onely are contained precepts of iustice: Yet Diuines vse to reduce all morall precepts to those ten. And some (as *Albertus* vpon 4. dist. 15. art. 16.) reduce the precept of Almes to that commandement, *Thou shalt not steale*, Others as Saint *Thomas* in 2.2. quæst. 32. &c. *Honour thy father and mother*: which opinion is

is more probable. *Bellarmine* the third booke, *cap. 6. pag. 233.*

Thirdly, some graue Diuines against S^t. *Thomas, Albertus, Richardus, Paludanus, &c.*

Quamuis non desint graues Theologi &c.

ALthough there be graue Diuines that hold the contrary, yet I hold that the truer and safer opinion, which teaches, that no superfluous riches can be retained in our hands without sinne: whether we meete with extreame necessities of the poore, whereon to bestow them or no, which opinion followes S. *Thomas*, in 2.2. quæst. 65. Art. 7. and besides him, *Albertus*, *Richard*, *Paludanus*, and others vpon 4. Sent. dist. 15. In which place S. *Thomas* writes, that this is the common opinion of Diuines. *Bellarm. ibid. c. 7. pag. 236.*

Fourthly, the old Schoolemen against the common opinion and Bellarmine.

Non defuerunt ex Antiquis Theologis &c.

SOme of the old Schoolemen, though they admitted indulgences, yet doubted of the spirituall treasure: as *Francis Mayro* (vpon 4. Sent. d. 19.) makes question of the treasure of the ouerflowing satisfactions of Christ, laid vp in the Church, and *Durandus* (vpon 4 dist. 20 q. 3.) doubteth, whether the satisfaction of Saints pertaine to the treasure. But the common opinion of Diuines both old and new, S^t. *Tho-*

mas.S.Bonauenture, and others, acknowledge both. Bellarm.l.1.of Indulgences,c.2.p.8.

Fiftly, Pius 5.Gregory,13.Clem.6.Leo 10. against some Diuines of Louan.

Non defuerunt aliqui ex recentioribus &c.

SOme of the new Writers, especially the Doctors of Louan, haue taught, that the sufferings of Saints are not so by Indulgences applyed, that they become true satisfactions for vs: but that they be motiues only to induce God to apply to vs Christs satisfaction: but this opinion was condemned by *Pius 5.Gregory 13.* by *Clement 6. and Leo 10. Bellarm. l.1.of Indulg.cap.4.pag.32.*

Sixtly, Durand, Anthonius, Pope Adrian, Syluester, Thomas, Franciscus Mayro, Caietane, Dominicus a Soto, &c. disagreeing.

Non defuere qui indulgentias &c.

SOme there haue beene, which would haue pardons nothing else but a payment, or discharge of punishments, out of the treasure of Christs merites and the Saints, applyed to vs by the Pope: So held *Durandus* (4 dist.20.) Saint *Anthonius, P. Hadrian 6. Syluester*, and *S.Thomas* as it seemes (vpon 4.d.20.q.1.) Contrarily, *Francis Mayro* in the place forecited, will haue pardons nothing but a iudiciary absolution: which opinion seemes to be fauoured by the examples of the auncientest Councels. But the late Diuines

uines haue on better consideration defined, that in Indulgences there is both an Absolution, and a payment, &c. *Caietane, Dominicus a Soto, Petrus a Soto, Martinus, Ledesmius*, and others. *Bellarm. ibid. cap. 5. pag. 34.*

Seuenthly, Pope Sixtus 4. and Bellarmine against Petrus Oxoniensis.

Quare merito damnata est &c

WHerefore the opinion of *Petrus Oxoniensis* was iustly condemned of Pope *Sixtus* 4. and the Councell Complutense, which held, that the Pope could not pardon to a man liuing vpon earth, his punishment of purgatorie; and that by contrition alone our sinnes are done away: See *Alphonsus de Castro* his booke of heresies, the word Confession. *Bellarm. ibid. cap. 6. pag. 37.*

Eightly, Archidiaconus and Syluester, and some others against Sotus, Nauarrus, and the common opinion.

Non defuerunt qui negauerint &c.

SOme haue held, that the pope or other Bishops are not partakers of those pardons, which they giue to others in common: so teaches the Arch-Deacon in chap. of Indulg. and cytes some few others of his iudgement. *Syluest. in summa verb. Indulg.* But all other Diuines hold contrary (vpon 4 dist. 20) and *Sotus* d. 21. and the Canonists, with *Nauarrus* in his Tract of the Iubily. *Bellarm. l. 1. c. 6. p. 39.*

Ninthly, Caietane and Richardus against Saint Thomas and Bellarmine.

Certe hæc responsio probabilis visa est Caietano &c.

Caietane holdes, that the Pope by his Confessor (not by himselfe) may giue pardon to himselfe: and so *Richardus* (vpon 4. dist. 20.) But it may be better answered, that the Pope may indirectly be partaker of a pardon graunted by himselfe, or his Predecessor, without the helpe of a confessor, if he do those things which are required of others, for the obtayning of pardon, as Saint *Thomas* vpon 4. Dist. 20. q. 1. *Bellarm. l. 1. c. 6. p. 40.*

Tenthly, Petrus Paludanus against the common opinion.

Videtur quidem Petrus &c.

Petrus Paludanus (vpon 4. dist. 20.) seemes to holde, that the faultines of veniall sinnes, though not of mortall, is taken away by pardons: but the common opinion of others is more probable, that nothing is taken away, but the guilt of temporall punishments, which remaines after the fault is discharged. *Bellarm. l. 1. c. 7. p. 41.*

DECAD. VIII.

First, Saint Thomas and others against some of the auncient Diuines.

THat Pardons deliuer a man from punishment, not onely before the Church, but before God, was denyed by some of the auncient Diuines, whose opinion is related and confuted by S. *Thomas* vpon 4. dist. 20. and others: and now at this day is denied by *Luther* and *Caluin*. *Bellarm. l. 1. c. 7. p. 43.*

Indulgentiæ liberant &c.

Secondly, Thomas Elysius against Caietane, Dominicus a Soto, Ledesmius, &c.

WHen in the form of the pardon it is said, that there is graunted remission of the penance inioyned, it is not to be vnderstood of that penance, which the Priest inioynes in the Sacrament of confession: against some that hold, all penance to bee meant vnder the name of penance inioyned, as *Thomas Elysius (in Clipeo Cathol. q. 44. art. 7.)* But almost all learned men teach the Contrary, as Card. *Caietan, Dominicus a Soto, Ledesmius, Nauarrus, Cordubensis, Sylvester, Gabriel, &c. Bellarm. l. 1. c. 7. p. 46.*

Cum in forma Indulgentiæ &c

Thirdly, Alex. Alensis, Durand. Paludan. Adrian Pope, Petr. a Soto, &c. against S. Thomas, Maior, Sylvester, Dominicus a Soto &c.

Cum non sit mentio &c.

WHen a Pardon is absolutely graunted without mention of penaunce inioyned, it is to be vnderstood, that all penances are pardoned in it: whether already inioyned, or that might be inioyned. This proposition is against very graue Authors, *Alex. Alensis*, in Sum. p. 4. q. 23. *Durandus, Paludanus, Adrian* the 6. pope: *Petrus a Soto, Card. Caietane*, who hold, that pardons are neuer giuen but for inioyned penances: But our opinion hath neyther fewer nor lesse worthie patrones, S. *Thomas* vpon 4. dist. 20. *Io. Maior, Sylvester, Dominicus a Soto, Michael, Medina, Ledesmius, Anthon. Cordubensis, Nauarrus, Panormitan, Io. Andreas*, and *Caietane* confesses this the common opinion. *Bellarm. l. 1. cap. 7. p. 47.*

Fourthly, Bellarm. against Caietane, and Dom. a Soto &c.

Porro Caietani definitio &c.

THose definitions which *Caietane* and *Domin. a Soto* haue made of pardons: see reiected by *Bellar. l. 1. cap. 8. pag. 52.*

Fiftly, Dom. a Soto against Palud. Adrian, Navar. &c.

Existit autem hoc loco &c.

HEre it is in controuersie: Whether the pardon of so many dayes and yeares in this life, answere

answere to so many in purgatorie: for *Dominicus a Soto* holds, that one day spent in purgatorie, takes more of the guilt of punishment due to our sinnes, then many yeares in this life, spent in the sharpest penance. But the common opinion holds the contrary, as it is to be seene in *Paludanus*, *Adrian*, *Nauarrus*, *Cordubensis* and others. *Bellarm. l. 1. c. 9. p. 54.*

Sixtly, Bellarm. against Gerson, and Dominicus a Soto.

Num desunt qui negent &c.

THere haue beene some of our Writers, which haue held, that all those pardons which containe the release of many thousand yeares penance, were not giuen by any popes, but onely feined by their pardoners for commodity: So hold *Iohn Gerson* in his Tract, of Absolut. Sacram. and *Dominic. a Soto* vpon 4. d. 21. The contrary is maintained by *Bellarm. l. 1. cap. 9. pag. 56.*

Seuenthly, Popish Doctors disagreeing.

An qui indulgentiam. &c.

WHether hee that receiues a pardon in the point of death, as is supposed, after recouering, may receiue it againe, when he comes to the point of death, our Doctors disagree. See *Nauar. de Iubil. not. ab. 30. nu. 3.* and *Cordubensis q. 39. &c.* *Bellarm. l. 1. c. 9. p. 57.*

Eightly,

Eightly; Anthonius against Nauarrus and Cordubensis.

Si quis tempore Iubilei. &c.

IF a man vpon the hope of a Iubile to come, shall willingly and purposely fall into a sinne reserued; the doubt is, whether he may be absolued from that sinne: some say he cannot, as *Anthonius* 1. p. Tit. 10. c. 3 but others thinke the contrary, *Nauar. in Tract. de Iubil.* and *Cordubensis, q.* 37. *de Indulg. Bellarm. l.* 1. *cap.* 10. *pag.* 60.

Ninthly, Bellarmine and other nameless against Felinus, Dominicus a Soto, Nauar. Cordub. &c.

De concilio generali quæri potest &c.

WHether a generall Councell may grant full pardons, is questioned: for *Felinus, Dominic. a Soto, Nauar. Cordubensis*, affirme it &c. And though I haue not read any that expresly denies, that a generall Councell can doe it, yet all those Authors seeme to hold thus, which write, that this Authority belongs to the Pope alone, and I thinke this latter opinion is most true. *Bellarm. l.* 1. *c.* 11. *p.* 62.

Tenthly, two sorts of Popish Doctors opposite.

Altera dubitatio est de jure &c.

VPon what law Bishops may giue pardons, it is questioned, for some hold, that they may doe it by Gods law, others denie it. *Bellarm. l.* 1. *c.* 11.

DECAD.

DECAD. IX.

First, Angelus, Bartholm. Fumus, Innocentius, Panormitan against the common opinion, and Canon Law.

ANgelus (*in summa*) and *Bartholomæus Fumus* hold, that all Parish-priests, or what Priests soeuer may heare confessions, may also in that Sacrament of confession graunt pardons: and they bring for them *Innocentius, in Com. cap. cum ex eo*: and *Panormitane* and others. But the common opinion teacheth the contrary, that no priests (vnder a Bishop) may giue pardons, vnlesse by commission from the Pope or Bishop: and there is an expresse text in the law for it. *Chap. Accedentibus, de excess. prælatorum. Bellar. l. 1. c. 11. pag. 64.*

Denią, Angelus in summa.

Secondly, Thomas, Durandus, Paludanus, Anthonius Turrecrem. Sylvester, &c. against Bonauenture, Adrian, Caietane, Maior, &c.

FOr the cause of a pardon-giuing, some hold, there neede not be any proportion; but that it is enough, that the cause be honest and holy: that is, that pardon be not graunted vpon an euill worke inioyned, or a worke meerely temporall and vaine, &c. But such a one as pertaines to Gods glory, and the pro-

Ad iustam causam requiri &c.

profite of the Church. Thus hold S^t. *Thomas*, *Durandus*, *Paludanus*, *S. Anthonius*, *Io de Turrecremata*, *Syluester*, *Io Tabiensis*, and our *Gregorie de Valentia*. Others hold, that to make the cause iust, is required some worke, that may be proportionable to the pardon. So teach of the olde Schoolemen, Saint *Bonauenture*, *Richardus*, *Aug. de Ancona*, *Io. Gerson*, *Gabriel*, and of the later, in our age, Pope *Adrian*, *Card. Caietane*, *Maior*, *Ledesmius*, *Dominicus a Soto*, *Petrus a Soto*, *Nauarrus*, *Cordubensis*, to which adde *Innocentius* and *Felinus*. *Bellarm. l. 1. c. 12. p. 68.*

Thirdly, Bellarm. against Io. Gerson, Dominicus a Soto, Vega, &c.

Sicut probandum non est quod &c.

AS it is not to be allowed, that some vpon a good zeale, but perhaps ouer-hote, haue spoken with some reproach of pardons graunted vpon sleight causes, as *Io. Gerson*, *Dominic. a Soto*, *Andreas Vega*, *&c.*: So *Clement* 8. is iustly to be praised, which hath receiued and vrged the Decree of the Lateran Councell, of moderating indiscreet pardons, &c. *Bellarm. l. 1. cap. 12. pag. 71.*

Fourthly, Caietane, Petrus a Soto &c. against Paludanus, Anthonius, Cordubensis, &c.

An requiratur status gratiæ &c

FIrst it is questioned, whether the state of grace be required in a man at that time, when the pardon is receiued, or rather when the workes inioyned are

are done, or when the pardon is first pronounced, or the letters thereof deliuered. For *Caietane*, *Petrus a Soto*, and others hold, that the state of grace is then required, not onely when the pardon is receiued, but when the worke inioyned is performed, not when it is publiſhed, &c. Other very graue Authors, as *Petr. Paludanus*, *S. Anthonius*, *Anthon. Cordubenſis*, and others hold contrary. *Bellarm. l. 1. cap. 13. pag. 75.*

Fiftly, ſome nameleſſe Doctors againſt Anthonius Adrian, Caietane, &c.

IT is thirdly queſtioned, whether confeſſion (which commonly is one part of the worke inioyned) be required in deed, or purpoſe onely. The anſwere is, That if the forme of the Pardon do flatly ſet down, confeſſion to be made within ſo many dayes, then it is to be required in deede, and actually, elſe not: yea though a man haue mortall ſinnes; it is probable, that contrition alone with a purpoſe of confeſſing, will ſerue the turne; ſo hold *Paludanus*, *Sylueſter*, *Panormitanus*, *Felinus*. But yet it is more ſafe and probable, that confeſſion is actually required, and not in purpoſe onely: when a pardon is graunted vnder the tearmes of rightly penitent and confeſſed, as teach Saint *Anthonius*, *Adrian*, *Caietane*, *Nauarrus* and the Gloſſe. *Bellarm. lib. 1. Indulg. cap. 13. pag. 77.*

Tertia quæſtio eſt de confeſſione

Sixtly, Caietane and Barthol. Fumus against all other Diuines.

Nam Cardinalis Caietan. &c.

CArd. *Caietane* teaches, that besides fulfilling of the workes inioyned, he that would receiue pardon, must haue a purpose to satisfie God, by his owne workes, as much as he may: which opinion of his is profitable and godly, but perhaps not true: since it is contrary to the doctrine of others. Neyther did I euer read any that followed *Caietane* in it, but *Bartholm. Fumus in Summa. Bellarm. lib. 1. cap. 13. pag. 78.*

Seuenthly, Ostiensis and Gabriel against the common opinion.

Ex Catholicis Ostiensis.

NOt onely the heretickes, but also amongst the Catholikes *Ostiensis (in summa. l. 5. Tit. de remiss.)* and *Gabriel (lect. 57. in Can. miss.)* haue taught, that pardons doe no whit profite the dead. But it is a most certaine thing, and vndoubted among all Catholiks, that by pardons the soules in purgatorie may be helped. *Bellar. l. 1. c. 14. p. 80. 81.*

Eightly, Michael Medina against Bonauenture, Richard. Gabriel, Maior, &c.

De modo quo indul. &c.

IT is questioned how pardons may helpe the dead: For *Michael Medina*, dis. 7. c. 34. holdes, that the soules

ſoules of the deceaſed belong to the iuriſdiction of the Pope, and that they may receiue pardon from him, by way of abſolution. But almoſt all writers hold the contrary, as S^t. *Bonauenture, Richardus, Gabriel, Io. Maior, Caietane, Dominicus a Soto, Petrus a Soto, Nauarrus, &c. Cordubenſis. Bellarm. lib. 1. cap. 14. pag. 82.*

Ninthly, three different opinions of Papiſts.

HOw pardons doe helpe the dead, by way of ſuffrage: ſee controuerted in three opinions, and two of them confuted by *Bellarm. l. 1. cap. 14. p. 85.*

Quid ſignificet per modum ſuffragij &c.

Tenthly, Dominicus a Soto, and Nauarrus againſt Caietane, Petrus a Soto, Cordubenſis.

THe hardeſt queſtion of all is, whether pardons doe helpe the dead, vpon any iuſtice and worthines, or onely vpon meere fauor of God, and congruity: ſome hold it is in iuſtice and condignity, as *Dominicus a Soto* vpon 4. d. 21 *Nauarrus de Iubil. not.* 22. Others hold it meerely vpon the mercy, and bounty of God, and therfore only of congruity. So *Caietane, Petrus a Soto, Cordubenſis. Bellarm. l. 1. cap. 14. pag. 86. 87.*

Difficillima omnium ea eſt &c.

DECAD. X.

First, Bellarmine against Caietane.

Requiritur ex sententia Caietani &c.

Caietane holds, that he that would be helpt in Purgatorie by ſuffrages, muſt haue beene not onely in the ſtate of grace, but deuoted to the keyes of the Church, and ſtudious, and carefull to helpe others, while hee was aliue by his ſuffrages. But this opinion of *Caietane*, though it be profitable and godly, yet it is not true, and confuted by euery one. *Bellarmine*, *l.* 1. *cap.* 14. *pag.* 90.

Secondly, Bellarmine against Præpoſitinus.

Præpoſitinus quidam &c.

THe opinion of one *Præpoſitinus*, of the common helpe which ſuffrages giue to the deceaſed: See confuted by *Bellarm. l.* 1. *c.* 14. *pag.* 90.

Thirdly, Bellarmine with S. Thomas against himſelfe, and Durandus.

Re melius conſiderata &c.

WHereas *Bellarmine* in his 4. booke *de Chriſto*, chap. 16. had ſaid: It is probable, that Chriſts ſoule went downe to all the places of hell: and had confuted S. *Thomas* his anſwere of his deſcending in effect and vertue: for ſo (ſaith he) we might with *Durandus*

randus say, that Christ did descend to no place otherwise then in effect: Now vpon better consideration he saith, he holds *Thomas* his opinion, and some other Schoolemen rather to be followed. *Bellarm.* Recognitions, *pag.* 11.

Fourthly, Bellarmine against himselfe and Pighius.

I Approue not, that I said with *Albertus Pighius*, that Saint *Paul* appealed to *Cæsar* as to his lawfull prince: The first answere therefore is to be stood in, that S. *Paul* appealed to him *de Facto* not *de Iure*, as the supreame Iudge of Iudea, not as his superior. *Bellarm.* Recognition, *pag.* 17. *Non probo quod &c.*

Fiftly, Bellarmine against some not named.

WHereas we said, that the opinion of those which teach, that infallibility of iudgment is not in the pope, but in the generall Councell, is not altogether hereticall, but erroneous and neare to heresie: Now it seemes to vs so erroneous, that it may iustly by the Churches iudgement be condemned as hereticall. *Bellarm.* Recognition, *pag.* 19. *Vbi dicimus sententiam &c.*

Sixtly, Durand against S. Thomas and Bellarm.

I Doe not like that I said, Infidell princes cannot by the Church be depriued of the Dominion, they *Non approbo quod dixi &c.*

they haue ouer the faithfull, except they goe about to turne their subiects from the faith of Christ: for though *Durandus*, whom I followed (vpon 2. Sent. dist. 44, q. 3,) doe probably dispute this against Saint *Thomas*, yet the authority of Saint *Thomas* ought iustly rather to preuaile. *Bellarm.* recognition, *p.* 44.

Seuenthly, S^t. Thomas, Dominicus a Soto, Nauar. opposed by some new Writers.

Docuimus hoc loco, &c.

I Wrote, that ciuill power in Kings and Princes is not immediately from God, but mediately from the councell and consent of men: And because this is the common opinion, I did not striue to proue it: But now since of late some haue written, that the ciuill power of Kings is no lesse immediately from God then the power of the pope: I hold it necessary to adde somewhat of this point: and first I bring forth the author of this opinion, Saint *Thomas* 2. 2. q. 10. art. 10. *Dominicus a Soto*, of the Canonists *Nauarrus, &c.* *Bellarm.* recognition, *p.* 57.

Eighthly, Suarez against Bellarmine.

Reprehendit vtrumq; &c.

HOw *Franciscus Suarez* reprehends *Bellarmine* concerning *Rupertus* his errour of Impanation, See *Bellarmine* recognition. *p.* 80.

Ninthly,

Ninthly, some nameleſſe Papiſts againſt Bellarmine.

THE exceptions taken by Catholikes againſt *Bellarmine*, for ſaying that the conuerſion of the bread is adductiue not productiue, and his defence, See Recognition, *pag.* 81.

Dixi conuerſionem &c.

Tenthly, Fr. Suarez againſt Bellarmine and Iohn of Louan.

Franciſcus Suarez, diſp. 41. *de Euchar.* reproues *Bellarmine* and *Io.* of Louan for teaching that Chriſt gaue the Sacrament in the forme of bread, in the time of his legall ſupper, and the wine when Supper was ended, after many other buſineſſes and actions: How *Bellarmine* cleares himſelfe, See Recognition *pag.* 84.

Videtur reprehendere Io. de Louan & me.

Firſt, Bellarmine againſt Gropperus.

I Cyted the Enchiridion of *Iohn Gropperus* which he is ſaid to haue written vnder the name of the Councell of Colen: but though *Gropperus* himſelfe were a Catholicke, yet in that booke there are no ſmall errours, as we haue ſhewed: and therefore it is not without cauſe put into the number of bookes prohibited.

Poſui inter libros Catholicos &c.

hibited. *An. Dom.* 1596. *Bellarm.* Recognition *pag.*87.

Secondly, Bellarmine againſt Abulenſis, Adrian, Caietane, &c.

Allegantur multi authores &c.

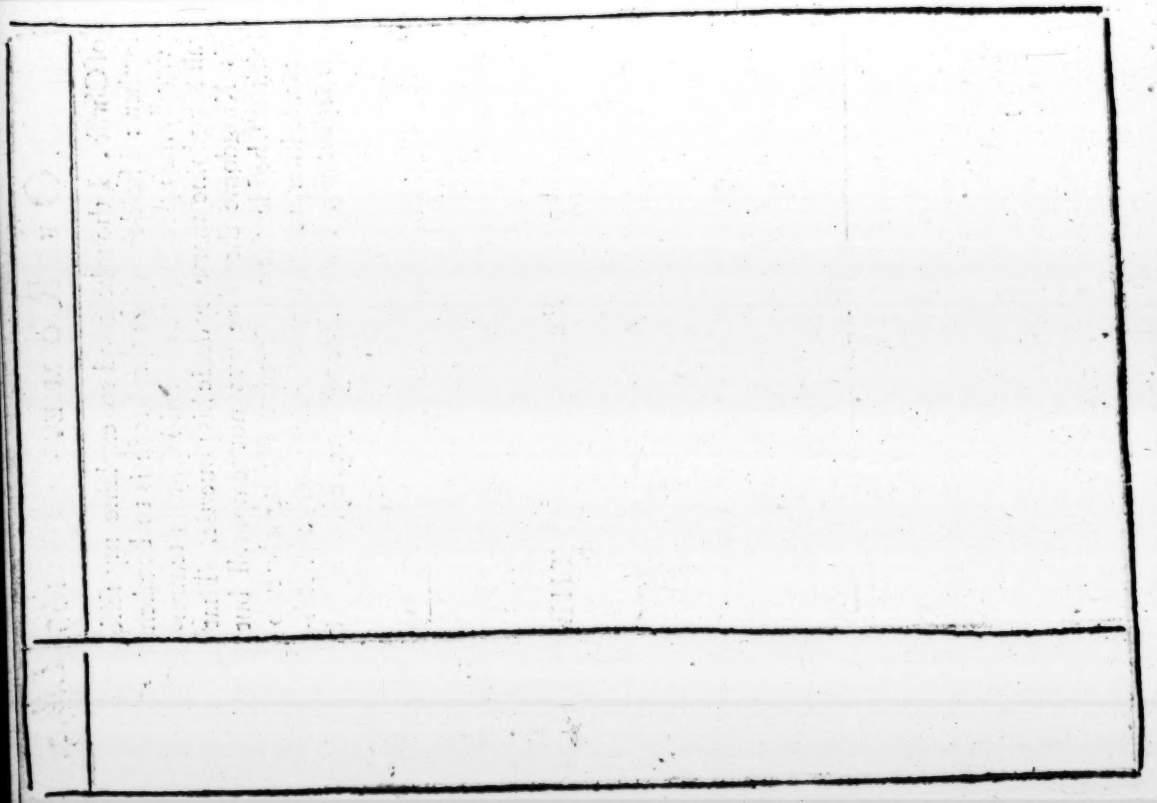
WE ſaid, that many Authors held, that ſufficient helpe is not giuen at all times to riſe from ſinne, but onely in reſpect of time and place: as *Abulenſis, Adrianus, Caietan.* But we are to note, that theſe Authors doe not onely ſay that which we ſay, but ſomewhat alſo which we ſay not: That vnto ſome men for the greatneſſe or multitude of their ſinnes, God in his certaine Decree denies helpe in the reſt of their life. So *Abulenſis* quæſt. 12. vpon 4. Exod. *Adrian quæſt.3. de pœnitentia. Caietanus Ientaculo.8.q.*1. which three Doctors ſeeme to be borne out by three holy Fathers: Saint *Anſelme* in Comment. vpon 12. Matt. Saint *Iſidor. lib. 2. de ſummo bono.* Saint *Auſten.* For me, as I dare not reproue ſo great Authors, ſo I hold it an holy courſe, thus to thinke of God in his goodneſſe, that there is no men, which while they liue, are not in time and place viſited by the regard of his diuine grace. *Bellar.* Recognit. *p.*105.

Thirdly, Popiſh Doctors diſagreeing.

Quia dum hæc recognoſcerem &c.

BEcauſe while I writ this, there is great controuerſie amongſt our writers about the Kingdome of

of Christ, I thought good to explaine my selfe further: I hold therefore that heede is to be taken of godly men, least they so vphold Christs temporall Kingdome, that they denie his pouertie. That his Kingdome therefore was not temporall but spirituall, besides the auncient, is well taught by two accurate Interpreters, *Cornelius Iansenius*, and *Adamus Sasbout, &c. Bellarm.* Recognit. *pag.* 25.



THE PEACE OF ROME.

THE FOVRTH BOOKE CONTAINING ABOVE THREE-SCORE different opinions of Papists, in that one point of Confession, all (saving 5. or 6. *of the last*) *confessed by Nauarrus.*

DECAD. I.

1. *The Glosse and Gratian against Nauarre and the common opinion.*

THough the Glosse (1. and 2. in *cap. Lachrymæ*) and *Gratian* (*de pœn. dist.* 1.) hold a man excluded from Confession, by his contrition; so as being once throughly contrite, he is not of necessity in due time to confesse, which they proue by diuers Authorities from the

Quamuis Glossa &c.

Canon law, and from Saint *Cryſoſtome*, and Saint *Auſten*: yet we muſt with a ſure faith hold, and defend, that although by the contrition of the heart alone, without actuall confeſſion, our ſinnes are remitted, yet that he to whom they are pardoned, is bound in due time (if opportunity can be had) to confeſſe them. *Nauarrus* in his Commentaries vpon the ſeuen diſtinctions of penance, abridged by *Gregorie Sayrus* chap.4. of his *Summa Sacram. pœnitentiæ*, printed at Venice with Priuiledge. *An.* 1601. *p.*6.

2. *Nauarre againſt ſome nameleſſe.*

Confeſſ. Sacram. non eſſe in Paradiſo &c.

THat Sacramentall confeſſion was not inſtituted in Paradiſe, nor brought in by the law of nature, ſee defended againſt ſome of their nameleſſe Writers by *Nauar. Sum. pœnit. cap.*5. *pag.*11.

3. *The ſame Author againſt other Catholikes.*

A nullo puro homine &c.

THat confeſſion was not inſtituted by any meere man, or any humane law, but onely by Chriſt himſelfe, and that it was not inſtituted by *Ioſuah* to *Achan*, againſt the error of ſome nameleſſe Catholikes, is maintained by *Nauar. Sum. pœnit. c.*5. *p.*11.

4. *Some nameleſſe Catholikes confuted by Nauar.*

Erraſſe etiam eos.

THe errours of thoſe, which held the Sacrament of Penance was inſtituted by Saint *Iames.*

chap.

chap. 5. see also confuted. *Sum. Pænit. cap.* 5.

5. *The Glosse, Panormitan, Decius, against Durandus, Maior, Nauarre.*

FVrther it follows necessarily that the Glosse (*Summa de pæn. dist.* 5.) erreth, which teacheth, that the full confession of sinnes was not instituted by any authority of the olde or new Testament, but onely by the Tradition of the vniuersall Church: which opinion is followed by *Panormitan* and *Decius*, but is confuted by all, but especially by *Durandus* and *Maior. Sum. pæn. cap.* 5. *pag.* 12.

Infertur errasse Glossam &c.

6. *Nauar. against Caietane.*

IT is further implyed that *Caietane* erred, who vpon Iohn 20. teaches, that Sacramentall confession was instituted by Christ, but not commaunded. *Sum. pænit. cap.* 5. *pag.* 12.

Errare Caietanum.

7. *Sixtus the fourth, and others against Petrus ab Osma.*

IT is yet inferred further, that *Petrus ab Osma* erred, who in the time of *Sixtus* the fourth, at Salmantica, & other places of Spain taught, that Sacramentall confession began by humane institution, and the

Etiam Petrum ab Osma errasse &c.

the Tradition of the Church: and that mortal sinnes both for their fault and punishment in another world, might be done away without confession, by the onely contrition of the heart, &c. All which were condemned by *Sixtus* 4. *Sum pœnit. cap. 5. pag. 12. 1.*

8. *Nauarre against the Canon.*

Infertur falli Canonem &c.

THe Canon is deceiued, which (*in Relect. de Sacram.*) teaches, that penance and outward confession was necessary to saluation, not onely vnder the time of the Gospell, but of the law also, and vnder the time of nature, in act, if it might be had, or in desire and purpose, if it might not. *Sum. pæn. cap. 5.*

9. *Nauar. and Scotus, &c. against the Glosse.*

Errasse Glossam

THe Glosse erreth (*Sum. de pæn. dist. 5.*) that saith, that Sacramentall confession was not in vse in the Greeke Church, as is largely taught by *Scotus* 4. d. 17. and the Councell of Colen. Fol. 151. *Sum. pœnit. cap, 5. pag. 12. 2.*

10. *Nauar. against Caietane.*

Tenetur homo &c.

A Man is bound to contrition and confession, so oft as any action is to be done, which requires contrition and confession to go before it, such as the Sacra-

Sacrament of the Eucharist. Howsoeuer *Caietane* teach the contrary in *Sum. verb. communio*, and vpon 1. Cor. 11 who holds, that he sinnes not deadly which communicates vpon contrition had, before he confesse himselfe, though he haue opportunity of confession, which opinion is condemned by the Tridentine Councell. *Sum. pœnit. c. 6. p. 15. 1.*

Decad. II.

11. *Nauar. against Paludanus, &c.*

Non esse vllum &c.

Nauar holdes, there is no precept that tyes vs vpon paine of sinne, to confesse before any Sacrament, saue the Eucharist. *Paludanus* in 4. d. 7. q. 2. saith, that to the Sacrament of confirmation, of Orders, of extreame vnction, an actuall confession of our sinnes is necessary. *Sum. pœnit. cap. 6. fol. 15. 2.*

12. *Paludanus and Anthoninus against Thomas and Nauarre.*

Malè autem addunt Paludanus &c.

How oft we commit one and the same sinne, is ill put by *Paludanus* and Saint *Anthoninus* among the circumstances to be confessed: for the second sinne is not the circumstance of the first; whereupon neither *Aristotle* nor Saint *Thomas* number (this

Quoties) among the Circumstances. *Sum. penit. cap.7.fol.*16.2.

13. *Io.Maior against Thomas, Paludanus, Gabriel, Anthoninus, Adrian, Caietane, Prierias,*

Circumstantias quæ aggrauant.

WEe are not bound to confesse those circumstances, which doe aggrauate the fault, but change it not into another kinde of sinne, as the common opinion teacheth, Saint *Thomas, Paludanus, Gabriel*, S^t. *Anthoninus, Adrian, Caietan, Prierias.* The contrary opinion (which is defended by *Io.Maior* 4.d.q.3.) makes the conscience full of scruples and feare. *Sum.penit.cap.*8.*fol.*18.1.

14. *Thomas, Scotus, Maior differing.*

Difficile est autem &c.

IT is hard to know, what circumstances changes the action from one kinde into another: whereof are three diuers opinions: One of Saint *Thomas* 4. d. 16.q.3. The other of *Scotus*: The third of *Io. Maior* in 4.dist.17.q.4. *Sum.penit.cap.*8.*fol.*20.2.

15. *Alensis against Nauar: Nauar against Lyra, Maior, Anthoninus, Adrian.*

Non igitur circumstantia temporis &c.

THe circumstance of time is not necessary to be confessed; as that we haue sinned vpon an Holy-day:

ly-day: whence *Alenſis* is deceiued, which holds, that a mortal ſinne vpon an Holy-day is double in reſpect of the guilt, though ſingle in reſpect of the act: and *Lyra* Exod. 20. and *Maior* 4. d. 17. q. 4. and *Anthon.* 3. p. art. 17. and *Adrian* vpon 4. *de confeſſ. q.* 4. are deceiued, which teach, that in that precept of the Decalogue, onely mortall ſinne is forbidden. *Sum. penit. c.* 9. *f.* 24. 1.

16. *Adrian, Maior, Sylueſter, &c. againſt other nameleſſe Diuines: and Nauar betwixt both.*

IT is doubted by our Doctors, whether he that ſinnes mortally before other, and yet not with any purpoſe to giue occaſion of ſinning to others, be bound to confeſſe the circumſtance of his ſcandall giuen: for *Adrian* in 4. *de confeſſ. q.* 4. and *Io. Maior* 4. diſt. 38. and *Sylueſter*, ſay he muſt confeſſe it: Others denie it. *Nauarre* determines betwixt both. *Sum. penit. cap.* 9. *fol.* 26. 2.

Dubium eſt inter Doctores &c

17. *Nauarre againſt Adrian.*

IT is a great difficulty among our Doctors, whether he that doth any thing that he thinkes he ſhould not do, or doth any thing, which he doubts whether it be a mortal ſin or no, be bound to confeſſe not only that he hath ſinned, but that he hath ſinned wittingly, or againſt his conſcience. *Adrianus* in 4. *de confeſſ.* quæſt. 4. holds, that circumſtance muſt be con-

Difficultas eſt inter Doctores &c.

confeſſed,&c.But for all that, it is not neceſſarily to be confeſſed. *Sum.pænit.cap.*10.*fol.*27.2.

18. *Maior againſt Thomas.*

Neminem teneri ad &c.

SAint *Thomas* 4. diſt.17.q.3. holds,that confeſſion is ſometimes to be made by an Interpreter : *Io. Maior* vpon the ſame place denies it. *Sum.pænit.cap* 12.*fol.*36.1.

19. *Paludanus and Adrian againſt the common opinion.*

Neq; confeſſ. neq; abſolutionem fieri poſſe per procuratorem.

NO confeſſion or abſolution can be giuen or taken by a proxie, or meſſenger, nor by writing: for all Sacraments (except Matrimony) require our owne perſon, and cannot be done by Deputies: But *Paludanus* in 4. diſt. 17. q. 2. and *Adrian* in 4.*de confeſſ.q.*1. hold ſuch confeſſions and abſolutions as are done by writing to be of force. *Sum.pænit.cap.* 12.*fol.*37.1.

20. *Paludanus, Anthoninus, Thomas oppoſed by other Doctors and Nauarre.*

Quamuis in confeſſo ſit. &c.

ALl Writers confeſſe a lye to be euer a ſinne, but eſpecially in confeſſion : but they agree not what kind of ſinne it is, for *Paludanus* vpon 4. d.21.q. 2.ſaith,it is a mortall ſinne to lie in confeſsion : and Saint

Saint *Anthoninus* p.3.Tit.13.c.18.and Saint *Thomas* 2,2.*q.*69. *art.* 1. to the same purpose. Others more truely teach,it is not alwaies a mortall sinne to lye in confession. *Sum.pænit.cap.*13 *fol.*38.2.

DECAD. III.

21. *Scotus,Paludanus,Gabriel, Maior, Caietane, Concil. Florent.Io.Scotus disagreeing.*

THis matter concerning the examination of the conscience,is very doubtfull, and controuersiall amongst our Authours: for *Scotus*(in 4. dist. 17.q.1.) and *Paludanus*(*ibid.q.*2.*art.*1.) holdes, that such diligence is to be required in this businesse, as the penitent would vse for the remembring of any other difficult matter. But *Gabriel* (vpon the said dist. q.1.) saith, that a man ought onely to confesse all that he can well remember. But *Io. Maior* (*ibid. q.*3.) will haue a man take such paines to find out and remember all his sinnes, as a Scholler would doe, to get a Latin Oration by heart, which he should vtter amongst learned hearers. *Caietane* (*in verbo confess.*) holdes,he that beleeues, he hath made sufficient inquisition for his sinne, though he haue not done so, hath discharged himselfe, and neede not reiterate his confession. The Councell of Florence, onely teaches vs to confesse what sinnes are in our memorie, and speakes nothing of any diligence to recall them.

Res hæc satis dubia &c.

Io.Scotus is too rigorous,&c. *Sum.pœnit.c.15. fol.* 43.2.

22. *Gabriel. Maior, Syluester, Thomas, Paludan against Innocentius, Hostiensis and the truer opinion.*

Quamuis S. Thomas &c.

S^t. *Tho.*(in 4.d.16)& *Palud*(in 4.d.21.q.3)wil haue the third person reuealed in confession:as *Palud.*instanceth,that a woman committing incest with her brother,ought to confesse this, although her brother be knowne to the Confessor: which opinion is followed by *Gabriel*(*ibid.q.*1.) and *Maior* (*qu.* 3.) *Arg.*80. and *Syluester verb.confess.* 1.q. 24. yet the truer opinion holdes,that the person and his sinne is to be concealed: so teaches *Innocent. in cap.Omnis. Hostiensis ibid.col.*4.yea herein *Io.Maior* is contrary to himselfe. *Sum.pœnit.cap.*16.*fol.*48.1.

23. *Nauar against Io Maior.*

Quoad casus reservatos &c.

AS for cases reserued, although an Inferiour confessor cannot absolue the penitent, yet the penitent is bound to confesse all his mortall sinnes to his owne Parish-priest,whether reserued or other. The contrary is held by *Io.Maior*(in 4.d.15.q.5.) *Sum.pœnit.cap.*16.*fol.*49.1.

24. *Nauar against Adrianus.*

Vnde fallitur Adrianus &c.

FRom whence it is plaine, that *Adrianus* is deceiued,who vpon 4.q. 4. of confess. col. 9. teaches, that

that the absolution which is giuen by him which receiues onely the confession of sinnes reserued, is not Sacramentall. *Sum. panit. cap.* 16. *fol.* 50.2.

25. *Popish Doctors diuided.*

Ad medicandum & consulendum &c.

TO heale, or aduise him that hath none but mortall sinnes lawfully confessed, or veniall sinnes; the Confessor hath no neede of any knowledge or prudence, but onely skill to pronounce the verie wordes of the Sacrament: Because there is neyther contrition necessarily required, nor confession indeede necessarily to be made, as it is the opinion of almost all our Doctors, in *cap. Omnis de panit.* and Saint *Thomas* 3. *part. quæst.* 87. *art.* 1. *Sum. panit. cap.* 17. *fol.* 54.2.

26. *Vrbanus and the Glosse and Paludanus against Innocentius: and Hostiensis and Panormitan betwixt both.*

Non parua inter doctores &c.

THere is no smal difference amongst our doctors, whether in case our owne Confessor be ignorant, it be sufficient to aske him leaue to chuse another, though he graunt it not. *Vrbanus* 2. *in d c. placuit.* and the Glosse 3. in d. 3. flatly say, that in case of ignorance the consent of our parish-priest is not necessary: and of the same opinion is *Palud. in* 4. *d* 16. *q* 3. and *dist.* 17. *q.* 3. But afterward *Innocent.* 3. (*in cap. Omnis*) Decreed,

Decreed, it should not be lawfull to confesse to another, without the leaue of our owne. So *Hostiensis* and *Panormitan (in d. cap. Omnis)* and *Adrian (4. de confess.)* hold, that it is necessary, leaue should be asked of our owne, though not obtained, &c. *Sum. pænit. cap. 18. fol. 55. 2.*

27. *Paludanus, Anthoninus, against Navar, and against Raymundus, Hostiensis, Godofr.*

Tertius casus est &c.

IN case a Parishioner remoove his dwelling from one Towne to another, or Winter one where, and Summer another: it is questioned to whom his confession is to be made. *Paludanus in 4. d. 17. q. 3.* and S^t. *Anthoninus par. 3. Tit. 17. cap. 9.* hold, that his confession is to bee made to him, in whose Parish hee dwels when he is shriuen. But it is the truer opinion, that in such case he may confesse to eyther. *Sum. pænit. cap. 18. Hostiensis, Raymundus, Godofredus* hold, that he must confesse to his owne former Priest: but they are deceiued. *fol. 57. 1.*

28. *Hostiensis and Paludanus and Anthon. against the Glosse and Panormitan.*

Parochianus delinquens &c.

A Parishioner sinning in the Parish of another (saith *Hostien.*) is to confesse to him in whose parish he sinned, not to his owne priest: and the same opinion is held by *Paludan.* and *Anthoninus*, but falsly,

as the Gloſſe in *cap. placuit. 6. q. 3.* and *Panormitan in cap. Cum contingit. num. 26. & c. Sum. pæn. c. 18. fol. 38. 1.*

29. *Paludanus againſt Hoſtienſis.*

THat the Sacrament which from the beginning was none, cannot by any after-allowance become good and auaileable, ſee diſputed by *Paludanus* in 4. d. 17. q. 3. againſt *Hoſtienſis. Sum. pænit. cap.* 18. *fol.* 58. 2.

Ratihabitionem retro-trahi &c.

30. *Bonauenture, Richardus, Panormitan, Hoſtienſis, Paludanus, Nauarrus diſagreeing.*

WHo ſhould be accounted our owne Prieſt in this buſineſſe of confeſſion, there are manie diſagreeing opinions: Saint *Bonauenture* (in 4. d. 17. art. 5.) and *Scotus*, and *Richardus* (*ibid. art. 2. q. 1.*) bring three acceptions of this title: *Panormitan* and others in *d. cap. Omnis*, and *Hoſtienſis in ſum. de pænit. parag. cui confit.* and *Cardin. in Clem. dudum de ſepult.* and *Paludanus* (in 4. d. 17. q. 3.) ſay, that there are more then three to be taken for our owne Prieſt, and *Nauarrus* in that place reckens vp eleuen. *Sum. pænit. c. 19. fol. 59. 2.*

Quid tamen nomine proprij &c

DECAD. IIII.

31. *The opinion of Doctors, Panormitan, Andr. Sicul. Paludanus, Angelus, Sylueſter, Gabriel, &c. againſt the Gloſſe.*

Quicquid Gloſſa &c.

HOwſoeuer the Gloſſe require, that he which is choſen for our Confeſſor ſhould haue charge of ſoules; eyther ordinarily, or by Commiſſion; yet the truer opinion of Doctors teacheth, that whoſoeuer hath leaue to chooſe, may take what Confeſſor he liſts, whether he haue charge of ſoules or not: ſo teach *Panormitan (in Clem. 1. de Offic. deleg.)* and *Andr. Sicul. Paludanus (in 4. d. 17. qu. 4.) Angelus (verbo confeſſ. 3. Sec. 4.) Sylueſter (verb. Confeſſor) Gabriel (in 4. diſt. 18.) Adrianus (in 4. de confeſſ. dub. 1.) Sum. panit. cap. 20. fol. 62. 1.*

32. *Clement the 8. Anthoninus, and the common opinion of Doctors againſt the Gloſſe, Io. Andreas, and Panormitan.*

Quamuis non nulli olim vt Gloſſa &c.

SOme haue held, that though the Pope, or our own Biſhoppe ſhould giue vs leaue to chuſe our Confeſſor, yet we might not doe it without the conſent of our owne pariſh-prieſt: So *Gloſſa 6.* and *Io. Andreas*, and *Panormitanus* in part. (vpon *cap. Omnis vtriuſ-*

triusque) But the truer and commoner opinion of Doctors is contrary, and Saint *Anthoninus* in 3. par. Tit. 17. *cap.* 9. sayes, that this opinion of the Glosse, *Andreas*, and *Panormitan* was condemned by *Clement* 4. *Sum. pœnit. cap.* 21.

33. *Nauarre against Paludanus and Anthoninus.*

Quamuis viatores &c.

THey are deceiued, which hold, that the Bishoppe giuing any man libertie of pilgrimage, giues him liberty also to be absolued by that Confessor he chuseth, from cases reserued: yet so held *Palud. in* 4. *dist.* 17. *q.* 4. and Saint *Anthoninus* 3. *p. Tit.* 17. *Sum. pœnit. cap.* 21. *fol.* 67. 1.

34. *Richardus and Sylvester against the common opinion.*

Quidam eius opinionis sunt &c.

SOme hold that a parish-priest is bound onely vpon necessity to heare confessions onely at those times, when the parishioner is bound to be shriuen: So teach *Richardus* (vpon 4. d. 18. art. 2.) and *Sylvester (verbo Confessor* 1. *qu.* 1.) that is, once a yeare. But those teach truer, which hold him bound to take the shrift of his people, as oft as any of them will confesse. *Sum. pœnit. cap.* 23. *fol.* 70. 1.

35. *Io. Maior, Adrian, Caietane, against Richardus and Syluester.*

Quoties quis putat se non &c.

SOme hold, that so oft as a man thinkes he cannot remember, what mortal sinne he hath committed till Lent, so oft he is bound to confesse it before, as *Io. Maior* in 4. d. 17. q. 2. *Adrianus* in 4. *De confess. dub.* 8. *Caietane verbo confess.* against *Richardus* and *Syluester vbi supra. Summa pœnitentiæ cap.* 23. *fol.* 71. 1.

36. *Felinus against Paludanus and all Diuines &c.*

Laicus cui in articulo &c.

IF a penitent on his death-bedde confesse himselfe to a Lay man, though that Lay-man cannot absolue him, yet he is bound to conceale his secrets by the seale of confession, sayth *Paludanus* and all Diuines vpon 4. dist. 21. The contrary is taught by *Felinus (in c. pastoralis. præterea.) Sum. pœnit. cap.* 24. & *cap.* 29. *fol.* 73. 1.

37. *Paludanus, Adrianus, Thomas, Nauarre against the Glosse and the Arch-deacon.*

Quicquid olim Glossa &c.

THE Glosse teaches (1. *A in cap. placuit. de pœnit. dist.* 4.) that men may be tyed to confesse ouer againe those sinnes, which they haue once lawfully confessed: of which opinion also is the Archdea.

(*ibid.*

(*ibid. in verb. & consulo.*) But they hold truer, which teach, that no humane law can binde a man so to do, without his owne consent, as *Gerson* (in Lect. 2. vpon Marc.) *Paludanus* (in 4. dist. 17. quæst. 5.) *Adrianus* (in 4. *de confes. q.* 5.) *S. Thomas* (*quodlib.* 1 *ar.* 12.) *Sum. pæn.* 25 *fol.* 74. 1.

38. *Io.* 22. *against Io. Poliacus.*

THe three hereticall opinions of *Iohannes Poliacus* concerning confession, were confuted by pope *Iohn* 22. *in Extrauag. vas Elect. Sum. pænit. c.* 25. *f.* 74. 1. *Tria illa dicta &c.*

39. *Io. Maior against the common opinion and Nauar.*

IO. *Maior* (*in* 4. *d.* 17. *q.* 6.) in defence of the Glosse holdes, this second confession of the same sinnes requisite for religious persons, but he dares not affirme it fit for all the people. *Nauar. Sum. pæn. cap.* 25. *fol.* 74. *Io. Maior qui maxime contendit &c.*

40. *Caietane opposed by Nauarre and others.*

COncerning the questions to be moued by the Confessor to the penitent before his shrift, see the disagreement betwixt *Caietane* and *Nauar. Sum. pæn. c.* 26. *fol.* 78. 2. *Interrogatio præambula &c.*

DECAD. V.

41. *Nauarre against Caietane.*

Non sufficit autem vt putat Caietan. &c.

CONcerning the sufficiency of knowledge required in a Confessor: See the difference betwixt *Caietane* and others on the one side, which holde it enough in some cases if he know the forme of absolution: and *Nauar* on the other, who requires somewhat more. *Sum. pœnit. cap.* 28. *fol.* 88. 1. 2.

42. *Some nameleſſe Doctors againſt the reſt.*

Quicquid aliqui &c.

SOme hold, that vnder the seale of Confession wee are bound onely to conceale the very sinne so confessed: But the common opinion of Doctors is, that not onely mortall and veniall sinnes, but all circumstances (which might bring the sin vnto knowledge) must be also concealed. *Sum. pœnit. cap.* 29. *fol.* 89. 1.

43. *Nauarre against Panormitan and Caietane.*

Quicquid contrarium dicat Caietan.

CONcerning particular cases, how farre we may goe in the reuelation of thinges confessed: See the disagreement of *Caietane* and *Panormitan* with

with *P. Nauarrus. Summa Pœnitentiæ cap.* 30.

44. *Scotus, Bonauenture, Durand. &c. against Archidiac. both Cardinals, and the Canon &c.*

THat the Penitent may giue leaue vnto his Confessor to reueale somewhat of his confession, only when it may tend to his owne spirituall good, is held by *Scotus* in 4. dist. 21. *Bonauenture* and *Durandus, Richardus* and *Angelus verb. confess.* But it is truer that he may giue his Confessor leaue to reueale it for his owne temporall good, or others, as is plaine in *cap. Domino Sancto d.* 50. and *Archidiaconus Dominic.* and both Cardinals in *cap. (ipsi Apostoli) Turrecremata* his shift in this case, see confuted by *Nauar. Sum. pœn. cap.* 32. *fol.* 95. 96.

Licentiam hanc dari posse &c.

45. *Alexander, Ostiensis, Io. Andreas, Panormitan, Petr. ab Anchor &c. against Thomas, Scotus, Paludan, Bonauenture, Hostiensis, Caietan.*

SOme holde, in two cases confession should be reuealed: first, in a case of heresie, which opinion the Doctors (vpon 4. d. 21.) and *Adrianus* (in 4. *de confess. post.* 5.) and *Caietane* (*Tom.* 1. *opusc. tract.* 21.) haue reiected, and haue condemned that old Latine verse, which maintaines it as pestilent. The second, when a notorious crime to be committed, is confessed, as the burning of the City, &c. and the partie con-

Aliqui saltem in alijs duobus &c.

confessing will not relent from his ill purpose: In such a case it is held by some that the confession may be reuealed: So teach *Alexander in* 4. *par. qu.* 78. *mem.* 2. *Ostiensis, Io. Andreas, Panormitan, Petrus, ab Anchorano, Decius, Angelus, Syluester*, which Authours grieuously erred in this matter &c. All other therefore, as Saint *Thomas, Scotus, Paludanus, Bonauenture in* 4. *dist.* 21. and *Hostiensis* himselfe, *in Summa. panit. paragraph. in quo. Turrecremata in cap. Sacerdos. Caietane in Tom.* 1. *Opusc. Tract.* 21. teach, it is vtterly vnlawfull to disclose it. Yea *Caietane* asked by another Cardinall, answereth, that a Confessor to whom is reuealed a Treasonable purpose, to kill the King or the pope, may not reueale it. *Sum. panit. cap.* 32. *fol.* 98. and 99.

46. *Richardus and Nauarre against Maior and Adrian.*

Quid facere debet confessarius &c.

WHether a Priest trauelling amongst Theeues into a wood, hearing by one of them now before hand relenting, that they meane to kill him in that wood, be bound to go on into the wood, and die rather then reueale that which was confessed, see disputed betwixt *Io. Maior in* 4. *dist.* 21. and *Adrianus in* 4. *de confess. post.* 5. on the one side, which holde, hee may returne and saue himselfe: and *Richardus* in 4. dist. 21. art. 4. on the other, who holdes, (and *Nauarre* with him) that he

he must rather goe into the Wood, and manifestly hazard his life. *Sum. penit. c. 32. fol. 99. 2.*

47. *Nauar against some nameless.*

THat which some hold, that a Confessor must so behaue himselfe out of Confession toward the Penitent, as if he had neuer heard his confession, See confuted by *Nauar. Sum. penit. cap. 32. fol.* 103. 1.

Confessarius quoad constitentem &c.

48. *Nauarre against diuers Confessors.*

SIxe seuerall fashions of Absolution, vsed by the Confessors of his time, See confuted by *Nauar. Sum. Panit. cap. 33. fol.* 105. 106. *&c.*

In forma absolutionis.

49. *Nauarre against the common practise.*

THe imposition of hands vpon euery Penitent, is not necessary alwaies, nor fit to be vsed, yea sometime euill: See defended by *Nauarre*, As when the penitent is a woman, and perhaps sweetely beautiful, and delicately attired: according to *Paludanus in 4. dist. 22. quest. 3. Sum. pæn. 33. fol.* 107. 1.

Manus impositio super capite pœnitentis &c.

50. *Nauarre against Angelus.*

Hinc infertur falli Angelum &c.

THat a Confessor may absolue his penitent from his sins, and after send him for absolution from his excommunication to his superiour, vnto whom that excommunication is reserued, is falsely taught by *Angelus in ver. Confess.* parag. 10. saith *Nauarrus Sum. pen.* 34. *fol.* 112. 1.

DECAD. VI.

51. *Popish Doctors diuided.*

In hac quæstione difficili &c.

IN this difficult question our Doctors agree not: whether a Confessor may absolue a penitent which will not obey him; because the penitent followes other Doctors, which hold the contrary opinion to the Confessor. Some hold, that penitent may not be absolued; but their opinion is more probable, which hold he may. *Sum. pen.* 35. *fol.* 114.

52. *Scotus and the Doctors of Paris against Thomas, Bonauenture, Richardus, Durandus &c.*

Quamuis multi Doctores, &c.

ALthough many Doctors thinke, that no sacramentall satisfaction done out of charity, auailes any

any thing to expiate the punishment for sinne, which we owe to God, because God accepts not his workes, that is infected with mortall sinne, and by consequent, is his enemy, for any satisfaction: as S^t. *Thomas, Bonauent. Richard. Durand.* vpon 4. d. 15. 16. *Caietan Tom.* 1. *Opusc. Tract.* 6. *q.* 1 Yet it is more truely held by *Scotus* (in 4. d. 15. q. 1.) and the Doctors of Paris in the same place, that he which is in mortall sin may satisfie for his temporall punishment, due to his sinne wip't off by contrition. *Sum. Panit.* 37. *fol.* 120.

53. *Nauarre against Caietane.*

Caietane holdes (*Tom.* 1. *Opusc. Tract.* 6.) that a sacramentall satisfaction takes not the like effect afterward, which it would haue had, if it had beene done in charity: But the contrary is truer, that such satisfaction by the addition of charity afterward, becomes as perfect as if it should haue beene done in it. *Sum. pæn.* 37. *fol.* 120. 2.

Quamuis Caietanus &c.

54. *Thomas, Paludanus, Maior. Almaine, Roffensis, Anthoninus, against Caietane and the truer opinion.*

IN this question so difficult and controuersall amongst our Authours, howsoeuer Saint *Thomas, Paludanus*, and others (vpon 4. dist. 20.) *Maior* (in 4. dist. 17.) *Almain* (in 4 dist. 18.) *Roffensis in his* 5.

In hac quæstione satis difficili &c

Artic. against *Luther* and S^t. *Anthoninus* (3.p.*Tit.*14. *cap.*19.) hold, that the Penitent is bound vpon commaund to accept the penance impoſed; and hauing once accepted, to performe it: yet the truer opinion is, that the penitent is not bound by precept before he be abſolued, to accept the penance inioyned by his Confeſſor; But that it is free for him to accept or not accept it, and it is enough that he will eyther in this life, or in Purgatorie ſatisfie for his ſinnes. So *Caietane* (*in ſumma verb. Satisfactio*) and *Hoſtienſis* (*in ſumma de pœnit. & remiſſ.*) ſaith, that onely the Lords prayer is to be inioyned to the penitent, to be ſaid for penance, rather then he ſhould bee ſent away not abſolued *Sum. pœnit. cap.*38. *fol.*121.1.2.

55. *Nauar againſt Richard. Anthoninus, Sylueſter, &c.*

Vnde falluntur Richard. &c.

Richardus (*in* 4.*d.* 17.*art.*2.*q.*8.) *Anthoninus* (3.*p. Tit.*14.*cap.*19.) and *Sylueſt.* (*verbo confeſſio*) are deceiued, which hold, that vpon meere omiſſion of doing penance, confeſſion is to be iterated. *Sum. pœn. cap.*38. *fol.*124.2.

56. *Two contrary opinions of Popiſh Doctors.*

WHether we are bound to confeſſe veniall ſins, two opinions are reported by *Thomas* (*q.*6.*art.*3.) *Franciſcus de Victoria*. *Sum. Sacram. de confeſſione art.*129.

57. *Inno-*

57. *Innocentius, Archidiac. Adrian. Palud. Bonauent. against Saint Thomas, Fr. Vict. and other Doctors.*

THat a man is bound presently vpon his sinne committed to confesse, is held by *Innocentius (cap Omnis) Archidiacon (in cap. ille rex.)* But Saint *Thomas* and other Doctors hold the contrary, and *Franciscus de victor. ibid. art.* 133. who addes, *Adrianus, Paludan.* and *Bonauenture*, set downe some cases wherin a man is bound presently to confesse: but I beleeue them not. *Artic.* 136.

58. *Fr. Victor against other Diuines.*

THat the pope cannot dispense with the precept of confession: see defended against other their Diuines by *Victoria art.* 140.

59. *Scotus against Pet. Lombard, Thomas, Durandus, Paludan, Richard, Gabriel.*

THat we may in an extremity confesse our sinnes to a Lay-man, is held by the Master of Sentences (4. d. 17.) and Saint *Thomas* (in the same place, and in *additionibus q. 8. art. 2.*) who cyteth *Augustine* and *Bede*) by *Durandus, Paludanus, Richardus, Gabriel.* But *Scotus* defends it not safe to be done (in 4. d. 14. art. 2.) who is confuted by *Fr. Victoria art.* 143.

60. *Paludanus, Capreolus, Durandus, against Maior and Fr. Victoria.*

THat any Priest may absolue vs in the point of death, stands by the law of God, saith *Paludanus* (4.d.20.q.1) and *Capreolus* (d.19.q.vnica) and *Durandus*. It stands onely by a positiue law, saith *Maior* and *Fr. Victoria. art.* 156.

DECAD. VII.

61. *Io: Maior, Bernardus de Gauaco, Capreolus and Caietan: in three different opinions.*

WHether an imperfect and informe confession be to be repeated, are three opinions; two extreame, and one meane: the first of *Io. Maior* (4 d.17.q.3 1.) that it must be repeated if it were not entire, or wanted of contrition: which *Victoria* cals an intollerable errour: The second of *Bernardus de Gauaco* (*in impugnat. Godofredi quodlib.*5) that how imperfect soeuer it be, it is not to be repeated. The third is more likely, of *Capreolus* (d.17.q.2.) and *Caietane*, which hold, that some imperfect confession is to be repeated, some not. *Victor. art.* 157.

62. *Fr.*

62. *Fr. Victor against Durandus.*

THat by an imperfect confession, the precept of confession is satisfied, and fulfilled, is denyed in some cases by *Durandus* (4. dist. 17. quæst. 14 and 15.) affirmed by *Fran. Victoria art.* 163.

FINIS.

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Some chiefe controverted points betwixt
the papists & the orthodox church.
are as followeth.

1. Concerninge the Scripture, to it they adde Apocrifa
2. Concerninge the Church, yt it is ye Iudge of Scripture
3. concerninge Generall Councells, yt are called by ye pope
4. That ye Pope is head of ye Church.
5. The Division of ther Clergie into Monks, friers
6. Concerninge ye Clergie, how elected.
7. Concerninge ye civill Magistrate.
8. The Invocation & worshippinge of Angells.
9. That ye saints departed goe into purgatory.
10. That they are our Mediators & sue for us.
11. of the Sacraments in Generall viz.
12. ther Addition to the Sacrament of baptisme
13. of the Eucharist & its superstitious abuse.
14. of popish penance.
15. Concerninge Matrimonie.
16. of Extreame Unction.
17. of Mans estate in paradise
18. of the fall of Man.
19. of Gods reparation by Christ.
20. Concerninge the humanity of Christ.